

ABSTRACT OF THESIS

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Title of Thesis The Root $\$DK$ in Prophetic Literature

This investigation of the root $\$DK$ in prophetic literature has been executed according to the following developmental pattern. First, the history of the scholarly investigation of the root $\$DK$ has been traced from the period of the 1860's to the present. Second, contextual usages of $\$DK$ and its derivatives have been examined in all prophetic literature; such literature being divided for purposes of contrast into (1) pre-exilic (2) post-exilic (other than Isaiah 40-66) (3) Isaiah 40-55, and (4) Isaiah 56-66. Both the synonyms and antonyms used contextually with $\$DK$ have also been examined according to the four-fold division cited above. Third, as a means of isolating the relationship between the number of occurrences of the root $\$DK$ in a given body of literature and the percentage of total prophetic literature which that body constituted, a "frequency index" was established as an aid in clarifying this relationship. Fourth, both at the conclusion of basic sections of the thesis and at the termination of the thesis itself, specific contributions and characteristics of the study have been noted. As an aid in summarizing further the nature and character of this investigation the particular chapters are annotated as follows.

Chapter I: The Root $\$DK$ and Old Testament Scholarship

The history of scholarly investigation into the meaning of $\$DK$ is traced in this chapter from the time of Diestel and Ortlough to the present era (culminating in the contribution of Kl. Koch). Based upon that investigation the following emphases were accepted as determinative for understanding the concept of $\$DK$ in prophetic literature; indeed, in the whole of biblical theology. These emphases were then tested against the evidence inherent in the use of $\$DK$ and its derivatives within prophetic literature.

First, the basic meaning of $\$DK$ is conformity to a norm or standard.

Second, such conformity as characterizes the connotation of $\$DK$ is found in the relationship(s) in which man exists. Although the relationship imposes demands, and the fulfillment of those demands is crucial to $\$DK$ as a reality in human experience, the relationship itself is the norm and not the demands imposed by the relationship. Additionally, the demands associated with $\$DK$ may fluctuate in direct response to the relationship and/or the situation.

Third, fundamental to the conception of $\$DK$ is "wholeness;" both of the individual and the community. The maintenance of this wholeness, the equilibrious balance within the relationship, is fundamental.

Fourth, $\$DK$ is both determined by and created within the sphere of the cult; the liturgies of entrance constituting one means of determining $\$DK$ and the theophanic presence of Yahweh being the means of creating one aspect of $\$DK$.

Chapter II: The Connotation of $\$DK$ in Prophetic Literature Other Than Isaiah 40-66

Pre-exilic and post-exilic (other than Isa. 40-66) prophetic literature was examined from the context of both the usage of the root $\$DK$ in each of its several contexts and the use of synonyms and antonyms used contextually with $\$DK$. The root and its derivatives were characterized

Use other side if necessary.

according to their reference to (1) man's character and action (2) inanimate objects (3) an ideal king or future leader, and (4) the action and character of Yahweh. Upon the basis of the actual usage of $\$DK$ it is apparent that pre-exilic prophetic literature gave greater attention to $\$DK$ in its relationship to man's character and action and to an ideal ruler than did post-exilic prophetic literature. Within the post-exilic era attention shifted to Yahweh's action and character.

Synonyms and antonyms used contextually with $\$DK$ in prophetic literature other than Isaiah 40-66 reflect a preponderant emphasis upon relationship as fundamental to the connotation of $\$DK$ and its derivatives. The use of antonyms reflects the same emphasis, for unrighteousness is consistently portrayed as a breach of covenant fellowship; a rupture of the wholeness which covenant life is destined both to inaugurate and to sustain.

Chapter III: The Connotation of $\$DK$ in Isaiah 40-66

The use of the root $\$DK$ and its derivatives, as well as synonyms and antonyms used contextually with $\$DK$, reflects the following characteristics. First, an analysis of $\$DK$ according to the same four-fold pattern as followed in chapter two reflects two significant factors. (1) In the category of man's character and action the frequency index suggests that Isa. 56-66 makes proportionately higher usage of $\$DK$ in the category of man's character and action than does Isa. 40-55. (2) In view of the frequency with which $\$DK$ is used of Yahweh's action and character in Isa. 40-55 as against Isa. 56-66 one might well conclude that Isa. 40-55 uses $\$DK$ with this connotation to a far greater degree than does Isa. 56-66 (15 vs. eight occurrences). When one compares the frequency index, however, it is significant that Isa. 56-66 has a slightly higher frequency index than does Isa. 40-55 (1.11 vs. 1.04).

Second, synonyms and antonyms clearly reflect the deliverance motif so characteristic of the exile in Isa. 40-55 and the problems of moral and spiritual disintegration in Isa. 56-66. In this regard Isa. 56-66 is much more like the message of the pre-exilic prophets in its use of $\$DK$ than is Isa. 40-55. This is graphically illustrated in that of the 46 or more uses of $\$PT$ in the same context with $\$DK$ in prophetic literature 44 are pre-exilic and within Isaiah 56-66. Post-exilic prophetic literature (excluding Isa. 40-66) makes one use of the concept in the same context with $\$DK$ and Isa. 40-55 makes a single use of $MSPT$ in the same context with $\$DK$.

Chapter IV: Conclusion

Based upon the contextual usage of $\$DK$ and its derivatives, together with a comparison of synonyms and antonyms used contextually with $\$DK$, the study of the root $\$DK$ in prophetic literature confirms the definition posed at the conclusion of the investigation of the history of interpretation, prior to the actual study of the 172 occurrences of the root $\$DK$ in prophetic literature:

$\$DK$ connotes conformation to a relationship and the equilibrious balance maintained through the fulfillment of the demands of that relationship, whether the subject be God or man.

THE ROOT ~~SDK~~ IN PROPHETIC LITERATURE

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M. Th.

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SUMMARY

This investigation of the root ṢḌḲ in prophetic literature has been executed according to the following developmental pattern. First, the history of the scholarly investigation of the root ṢḌḲ has been traced from the period of the 1860's to the present. Second, contextual usages of ṢḌḲ and its derivatives have been examined in all prophetic literature; such literature being divided for purposes of contrast into (1) pre-exilic (2) post-exilic (other than Isaiah 40-66) (3) Isaiah 40-55, and (4) Isaiah 56-66. Both the synonyms and antonyms used contextually with ṢḌḲ have also been examined according to the four-fold division cited above. Third, as a means of isolating the relationship between the number of occurrences of the root ṢḌḲ in a given body of literature and the percentage of total prophetic literature which that body constituted, a "frequency index" was established as an aid in clarifying this relationship. Fourth, both at the conclusion of basic sections of the thesis and at the termination of the thesis itself, specific contributions and characteristics of the study have been noted. As an aid in summarizing further the nature and character of this investigation the particular chapters are annotated as follows.

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The history of scholarly investigation into the meaning of $\text{\$DK}$ is traced in this chapter from the time of Diestel and Ortloph to the present era (culminating in the contribution of Kl. Koch). Based upon that investigation the following emphases were accepted as determinative for understanding the concept of $\text{\$DK}$ in prophetic literature; indeed, in the whole of biblical theology. These emphases were then tested against the evidence inherent in the use of $\text{\$DK}$ and its derivatives within prophetic literature.

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Chapter II: The Connotation of $\text{\$DK}$ in Prophetic Literature

Other than Isaiah 40-66

Pre-exilic and post-exilic (other than Isa. 40-66) prophetic literature was examined from the context of both the usage of the root ṢḌḲ in each of its several contexts and the use of synonyms and antonyms used contextually with ṢḌḲ . The root and its derivatives were characterized according to their reference to (1) man's character and action (2) inanimate objects (3) an ideal king or future leader, and (4) the action and character of Yahweh. Upon the basis of the actual usage of ṢḌḲ it is apparent that pre-exilic prophetic literature gave greater attention to ṢḌḲ in its relationship to man's character and action and to an ideal ruler than did post-exilic prophetic literature. Within the post-exilic era attention shifted to Yahweh's action and character.

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The use of the root ṢḌḲ and its derivatives, as well as synonyms and antonyms used contextually with ṢḌḲ , reflects the following characteristics. First, an analysis of ṢḌḲ according to the same four-fold pattern as followed in chapter two reflects two significant factors. (1) In the category of man's character and action the frequency index suggests that Isa. 56-66 makes proportionately higher usage of

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Chapter IV: Conclusion

Based upon the contextual usage of שְׂדָק and its derivatives, together with a comparison of synonyms and antonyms used contextually with שְׂדָק, the study of the root שְׂדָק in prophetic literature confirms the definition posed at the conclusion of the investigation of the history of interpretation, prior to the actual study

of the 172 occurrences of the root ṢḌḲ in prophetic literature:

ṢḌḲ connotes conformation to a relationship and the equilibrious balance maintained through the fulfillment of the demands of that relationship, whether the subject be God or man.

INTRODUCTION

There is, according to Gerhard von Rad, no concept in all the Old Testament so central in its significance for all the relationships of human life as that of righteousness (SDK and its derivatives); "the highest value in life, that upon which all life rests when it is properly ordered."¹ That such an appraisal of the unique significance of SDK is correct, few would deny. But that the precise meaning of righteousness and its related words have too often been characterized by either misconception or confusion, and, on occasion, both, is equally self-evident.

"Righteous" is defined in English as "upright, virtuous; acting in a just, upright manner; as a righteous man; morally right or justifiable." "Godly," "just," "upright," and "virtuous," are all suggested as synonyms.² Yet, such definitions fail to take into consideration the practical and elemental issue of determining by what canon or standard one is judged "upright," "virtuous," or "justifiable."

¹Gerhard von Rad, *Old Testament Theology*, Vol. I. tr. by D. M. G. Stalker (Edinburgh and London: Stalker and Boyd, 1962), p. 370.

²*Webster's New Twentieth Century Dictionary*, Unabridged, Second Edition (Cleveland and New York: The World Publishing Company, 1958).

Lest one conclude that such confusion results from the failure of lexicographers to probe the biblical revelation, theology, or philosophy, it should be readily admitted that the problem is neither less apparent nor less severe in biblical and theological studies than in lexicography. The culpability within biblical and theological studies is reflected in the appraisal of Gerhard von Rad that theology has long explained ṢḌḲ in light of its own presuppositions; that is the presupposition of the West in which ṢḌḲ was explained by the Vulgate justitia (justice, equity) and the German Gerechtigkeit (justice, equity; fairness; impartiality, as of a judge). By virtue of this rationale ṢḌḲ came to be viewed as man's proper conduct over against an absolute ethical norm; deriving its legality from the absolute idea of justice.

From this absolute norm, it was supposed, issued absolute demands and claims. In social respects justice so understood watches with complete impartiality over these claims and takes care that each man gets his own (justitia, distributive). Thus, the only remaining question was, what is the norm that the Old Testament presupposes? But, oddly enough, no matter how urgently it was sought, no satisfactory answer to this question of an absolute norm could be found in the Old Testament.³

Thus, von Rad succinctly isolates the crucial issue for understanding righteousness--What is the norm by which righteousness is established?

That conformity to an accepted norm constituted the basic denotation of ṢḌḲ has become an all but inviolable premise, so that this connotation of ṢḌḲ is accepted as a working hypothesis

³ von Rad, op. cit., p. 370f.

in practically all discussions of the concept. Even those who feel that the original signification of ṢḌḲ has been irretrievably lost nonetheless reflect the concept of a norm or standard in their consideration of righteousness; as in the case of Eichrodt, "God's ṣ^edaqa or ṣedeq is his keeping of the law in accordance with the terms of the covenant;"⁴ or Davidson, "It was not conformity to a standard what made things right, but conformity to a right standard;"⁵ and, again, "To be righteous is to be found in practical harmony in one's conduct with this moral order."⁶

Concerning contemporary attitudes toward ṢḌḲ von Rad concludes that "Even the accounts by Quell and by Eichrodt (Theology, Vol. I., pp. 239ff.) are still too much determined by our forensic conception of righteousness."⁷

Perhaps the clearest support from the Old Testament for the concept of ṢḌḲ as conformity to an accepted norm or standard are those passages which deal with the "rightness" of inanimate

⁴Walther Eichrodt, Theology of the Old Testament, Vol. I., tr. by J. A. Baker (Philadelphia: The Westminster Press, 1961), p. 240. It should be observed, however, that Eichrodt's concept of ṢḌḲ probes much deeper than this, and focuses primarily in the concept of relationship.

⁵A. B. Davidson, The Theology of the Old Testament ed. by S. D. F. Salmond (Edinburgh: T. & T. Clark, 1949), p. 130. Whatever the "rightness" of the standard, however, righteousness is understood by Davidson as "conformity." Only the nature of the standard is held in question.

⁶Ibid., p. 274. Here Davidson suggests that righteousness involves conformity to "moral order of life," albeit such an order coincides with the idea of God, cf. p. 273.

⁷von Rad, op. cit., p. 370.

objects. References to standard weights as $\text{\$DK}$ ⁸ as well as references to sacrifices which conform to the accepted ritual pattern or norm by the same word,⁹ clearly illustrate $\text{\$DK}$ as conformity to an accepted norm.

Until well into the twentieth century, and the trend yet appears in some circles, the norm most often assumed in discussions of $\text{\$DK}$ were the moral order of the world, the character of God, and, the Old Testament legal codes. Historically, such procedure has dominated the understanding of $\text{\$DK}$. Late in the nineteenth century, for example, Hermann Schultz suggested that righteousness was "the moral exactitude with which God applies the standard (which He has within Himself) of perfect motives, without fear, partiality, or selfishness, wherever His revelation finds expression."¹⁰ Davidson saw the ideas of God and the moral order as correspondent, and, further, that righteousness consisted in living in harmony in one's conduct in this moral order.¹¹ or as "a right attitude towards the existing constitution, and in

⁸"A full and just ($\text{\$dek}$) weight you shall have, a full and just ($\text{\$dek}$) measure you shall have. . ." (Deut. 25:15; cf. Lev. 19:35f; Job 31:6; Prov. 16:11; Ezek. 45:10; also, Prov. 11:1; Hosea 12:7; Amos 8:5).

⁹"Offer right ($\text{\$dek}$) sacrifices, and put your trust in the LORD (Psalm 4:5, MT 6).

¹⁰Hermann Schultz, Old Testament Theology, Vol. II., tr. from the fourth German edition by Rev. J. A. Paterson (Edinburgh: T. & T. Clark, 1892), p. 152.

¹¹Davidson, op. cit., pp. 273, 276f. Davidson does, however, predicate righteousness as occurring within the covenant (cf. pp. 278f.) and in so doing approximates the later emphasis upon the concept of relationship as integral to the understanding of $\text{\$DK}$.

conduct in harmony with its traditions."¹² Knox, more recently, in discussing sedek and sedakah, concludes that "these words signified that which conforms to the norm, and for biblical writers this norm is the character of God."¹³ Recent decades have witnessed an increasing decline in such interpretations of ṢḌḲ, but exponents of such a connotation of righteousness have remained; normally, however, within a theological frame of reference which tends toward a mechanistic view of both divine revelation and corresponding individual responsibility.

Individual responsibility within the context of divine revelation, whether responsibility with regard to the moral order of the world, the specific legislation of the Old Testament, or the "character of God," is a legitimate and clear emphasis within the biblical revelation. Exponents of the concept of ṢḌḲ as conformity to such a norm(s) are hardly to be faulted when such a connotation is applied to man within the context of the covenant. It is at the juncture of the righteousness of God that such a connotation of ṢḌḲ falters. Admitted, the sum of God's revelation constitutes a norm or standard for covenant members. Yet one can hardly establish a legitimate ethical or moral standard over against the essence of God by which he may be declared "righteous" in the sense of having conformed to its demands. It has been at precisely this juncture that many interpretations

¹²Ibid., p. 274.

¹³David Knox, "Right, Righteousness," Baker's Dictionary of Theology Everett F. Harrison, Editor-in-chief (Grand Rapids: Baker Book House, 1960), p. 461.

have foundered--the inability to establish an acceptable norm or standard with which God can be declared to stand in conformity.

Among the many efforts to establish a norm or standard with which God maintained conformity, has been the suggestion that the righteousness of God "does not mean blameless moral character in a general sense. . .but, rather, the integrity of his character as a judge, and as sovereign ruler of both his people and the universe."¹⁴ Or, as Mullins suggests, "By righteousness we mean the self-affirmation of God in favor of the right as opposed to the wrong."¹⁵ Schultz recognized that the Old Testament did not often use "righteous" (saddik) of God, but when he does deal with the concept as applied to God he offers the nebulous suggestion that "Where it does occur, it describes God as the mighty Rock on which the moral order of the universe is founded, in which the pious may safely trust for defence against the mighty wicked."¹⁶

Because man's SDK was long understood as conformity to the moral demands of God it should not be surprising that God's SDK has been interpreted in like manner as rectitude of character. Such a conclusion was but the logical implicate of the all but unbroken premise that man's SDK was essentially moral conformity or perfection. Consequently, an American author, known largely only within his own communion, concluded that:

¹⁴Robert C. Dentan, The Knowledge of God In Ancient Israel (New York: Seabury Press, 1968), p. 168.

¹⁵E. Y. Mullins, The Christian Religion in its Doctrinal Expression (Nashville, Tennessee: Broadman Press, 1917), p. 232.

¹⁶Schultz, op. cit., p. 152.

By the righteousness of God we mean the rectitude of his character. God's character is upright. In him is no sign or taint of evil. John expresses it by saying that God is light (1 John 1:5). Whatever else this may mean, it signifies the absolute purity of God's character, his entire freedom from anything evil. But we must not think of righteousness as a merely negative quality in God. It is positive. He is not only free from evil, he is opposed to the evil.¹⁷

Admitted that God is morally perfect, that Conner has probably rightly understood 1 John 1:5 and that what he suggests about God and evil is correct. This does not necessarily mean that he has properly understood righteousness (ṢḌḲ). Rectitude of character hardly does justice to the full connotation of God's ṢḌḲ within biblical literature.

One could further argue, of course, that ṢḌḲ when applied to God suggests that he conforms to himself, that he is self-consistent. In support of such a view, Pedersen, whose significant contribution to the contemporary understanding of ṢḌḲ will be considered later,¹⁸ has suggested that man's righteousness consists essentially of "wholeness" or self-consistency:

To act rightly is not to act according to rules which are forced upon the man from without. The good man acts rightly, because he acts entirely in accordance with the nature of his soul. But the soul exists only as a link in a covenant; it maintains the nature by maintaining the covenant. All of these factors we find concentrated in the words righteousness, justice . . . and truth . . . They always

¹⁷W. T. Conner, Revelation And God (Nashville: Broadman Press, 1949), p. 247.

¹⁸sub. pp. 17ff.

denote the healthy and normal, that which is "whole."¹⁹

The impasse precipitated by the inability to offer a satisfactory answer to the question of the norm under which God stands in conformity has led within the past three-quarters of a century, and more especially in the past 40 years, to the emergence of a different and more viable option to the norm involved in the whole range of ṢḌḲ of God, but no less of man. It is the purpose of this thesis to trace, however briefly, the emergence of this viable option to traditional interpretations of ṢḌḲ . Such an effort will characterize chapter one of the thesis.

Beyond the preliminary task of tracing the emergence of a viable option to traditional views of ṢḌḲ the thesis will focus in the use of ṢḌḲ within prophetic literature. Hence, the second chapter will consider the implications of ṢḌḲ within prophetic literature other than Isaiah 40-66; dividing the prophetic literature in this fashion primarily in order to determine whether or not there are significant variables between the use of the root in Isaianic and non-Isaianic literature.

Chapter three of the thesis will consider ṢḌḲ in Isaiah 40-66, with the view of determining the internal usage of ṢḌḲ in Isaiah 40-55 and 56-66; plus the continued search for possible variables between Isaiah 40-66 and the larger body of prophetic literature.

¹⁹ Johs Pedersen, Israel: Its Life and Culture. I-II (London: Geoffrey Cumberlege, Oxford University Press, 1946), pp. 337f.

The final chapter of the thesis will summarize both the present investigation and the contributions of the prophetic conception of the root ṢḌḲ.

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CHAPTER I

THE ROOT $\dot{\text{S}}\text{D}\dot{\text{K}}$ AND OLD TESTAMENT SCHOLARSHIP

Seldom within Old Testament scholarship have conceptual foundations related to the fundamental character and action of God undergone such reorientation and transformation as has characterized the concept of righteousness ($\dot{\text{S}}\text{D}\dot{\text{K}}$ and its derivatives). Theological treatises and other scholarly research once consistently concluded that righteousness should be understood as conformity to an absolute moral or ethical norm, as a forensic term which declared the "rightness" of the individual before the tribunal, or as God's self-consistency and man's subsequent conformity to the character of God. Within the past century an altogether different basis for the understanding of the root $\dot{\text{S}}\text{D}\dot{\text{K}}$ has not only been proposed but has apparently come to dominate the theological understanding of $\dot{\text{S}}\text{D}\dot{\text{K}}$. To clarify both the historical development of this phenomenon and the current state of Old Testament scholarship and the concept of righteousness it should be helpful at this juncture to consider briefly (1) the history of interpretation, (2) the present state of Old Testament scholarship, and (3) a summary leading to a working definition of $\dot{\text{S}}\text{D}\dot{\text{K}}$ and its derivatives.

I. The History of Interpretation

The creative era of interpretation in the study of $\text{\$DK}$ began in the late 19th century but has only come to fruition within the past 40 years.¹ During the 19th century four men uniquely contributed to a clearer understanding of the concept inherent in $\text{\$DK}$ and its derivatives; Diestel² and Ortloph,³ Kautzsch⁴ and Cremer.⁵ In the 20th century the work of Pedersen

¹For a succinct introduction to the history of the interpretation of $\text{\$DK}$ cf: Peter Stuhlmacher, Gerechtigkeit Gottes bei Paulus (Göttingen: Vandenhoeck & Ruprecht, 1966). Elizabeth Rice Achtemeier, The Gospel of Righteousness: The Study of the Meaning of $\text{\$DK}$ and its Derivatives in the Old Testament, Unpublished Thesis (New York: Columbia University, 1959). Randall T. Ruble, $\text{\$DK}$ In The Psalter, Unpublished Thesis (Edinburgh: University of Edinburgh, 1964). In the case of quotations from August Ortloph, Ludwig Diestel, E. Kautzsch, and Hermann Cremer, I am largely dependent upon these secondary sources.

²Ludwig Diestel, "Die Ide der Gerechtigkeit, vorzueglich im Alten Testamente, biblisch-theologisch dargestellt," Jahrbuecher fuer Deutsche Theologie, 1860. Cited by Achtemeier, op. cit., p. 7. d/

³August Ortloph, "Über den Begriff von sadeq and den Wurzelverwandten Woertern im Zweiten Theile des Profeten Jesaja," Zeitschrift fuer die Gesamte lutherische Theologie und Kirche, 1860. Cited by Achtemeier, op. cit., p. 7. U/

⁴Ernst Kautzsch, Über die Derivate des Stammes $\text{\$dq}$ im alttestamentlichen Sprachgebrauch, 1881. Stuhlmacher, op. cit., pp. 4ff. Achtemeier, op. cit., pp. 17ff; von Rad, op. cit., p. 371. U/

⁵Hermann Cremer, "Die paulinische Rechtfertigungslehre im Zusammenhange ihrer geschichtlichen Voraussetzungen," Gutersloh, 1899. cf. Walther Eichrodt, Theology of the Old Testament, Vol. I, tr. by J. A. Baker (Philadelphia: The Westminster Press, 1961), pp. 240f., who cites 1899; Stuhlmacher, op. cit., pp. 46f., who cites 21. Aufl. 1900; Achtemeier, op. cit., pp. 23ff.; Ruble, op. cit., pp. 9ff.; von Rad, op. cit., who cites 1901. cf. H. Cremer, Biblishch-Theologischer Wörterbuch, 7th ed. (Gotha, 1893), pp. 273-5, cited by von Rad, Ibid. S/

was foundational,⁶ and his premise was reflected in the significant contribution of Fahlgren.⁷ With the contributions of these men the characteristic features of a viable and transformed concept of SDK began to emerge. From that juncture numerous Old Testament theologians, but especially Walther Eichrodt⁸ and Gerhard von Rad,⁹ disseminated a basically new attitude toward the whole concept of SDK. That the issue continues to be viable and to attract the attention of students of biblical literature is clearly evidenced by the Ph.D. theses, both published and unpublished,¹⁰ plus journal and dictionary articles,¹¹ which have contributed to the continuing interest in the concept of righteousness in biblical literature.

SDK as Conformity to a Norm

With the publications of Diestel (1860), Ortloph (1860), and Kautzsch (1881), the idea of conformity to a norm came to dominate

⁶ Johs Pedersen, Israel: Its Life And Culture (London/Copenhagen: Geoffrey Cumberlege, Oxford University Press/Povl Branner, 1947), pp. 336ff.

⁷ K. Hj. Fahlgren, Sedaka nahestehende und entgegengesetzte Begriffe im Alten Testament (Uppsala, 1932).

⁸ Op. cit., pp. 240ff.

⁹ Gerhard von Rad, Old Testament Theology, Vol. I., tr. by D. M. G. Stalker (Edinburgh and London: Oliver and Boyd, 1962), pp. 370ff.

¹⁰ Achtemeier, op. cit.; Klaus Koch, Sdq im Alten Testament (Heidelberg, 1953); Ruble, op. cit.; Christian Müller, Gottes Gerechtigkeit und Gottes Volk: eine Untersuchung zu Römer 9-11 (Göttingen, 1964).

¹¹ cf. Rudolf Bultmann, "ΑΙΚΑΙΟΖΥΝΗ ΘΕΟΥ" J.B.L., Vol. LXXXIII, March, 1964, pp. 12ff.; John Reumann, "The Gospel of the Righteousness of God: Pauline Reinterpretation in Romans 3:21-31," Interpretation: A Journal of Bible and Theology, Oct., 1966, pp. 432-452; E. R. Achtemeier, "Righteousness in the Old Testament," The Interpreter's Dictionary of the Bible.

the concept of ṢḌḲ and its derivatives. Based upon etymological studies, the works of Diestel and Ortloph concluded that the concept of "straightness" characterized the original meaning of ṢḌḲ, and Kautzsch later defined ṢḌḲ as "Sich decken mit irgend einer norm;"¹² "to coincide with some sort of norm."

Ludwig Diestel

For Diestel ("Die Ide der Gerechtigkeit, vorzueglich im Alten Testamente, biblisch-theologisch dargestellt," Jahrbuecher fur Deutsche Theologie, 1860), ṢḌḲ originally meant to be straight, "Gerade recht, richtig," although he soon qualified this definition by suggesting that "straightness" applies,

not so much to things as to movement or walking upon the way, using Psalm 23:3 and Isaiah 33:12 to support his contentions . . . applying this then to the moral realm he held that ṢḌḲ applied to the personality ' . . . nicht in ihrer Ruhe, sondern in ihrer sittlichen Entfaltung, in ihrer Thaetigkeit . . . ' In the spiritual realm ' . . . diese Gradheit . . . muss . . . auß die Willensenergie gehen die sich ein Ziel, einen Zweck setzt; tritt sie in die erscheinung, so muss sie ein trieges oder unstetes Handeln meiden und wird sich nicht nur als richtiges, sondern auch als richtendes (dirigens et judicans) Thun erweisen. "However, 'straightness' on both remains a dominant and basic idea . . ." ^{cap.} ^{6/} [?] ^{5/} ¹³

According to Diestel, therefore, man's ṢḌḲ involved conformity to divine and human regulations; walking along the way of straightness (cf. yanḥeni b^ema'g^eley ṣedek l^ema'an s^emo, Psalm 23:3). The righteousness (ṢḌḲ) of God, in like manner, consisted in walking along the way of straightness; God's inner nature serving as the "straight way," or standard. The ultimate goal

¹²Achtemeier, op. cit., p. 7.

¹³Ibid., pp. 7f.

of divine righteousness was the salvation of his people, and the righteousness of God had little to do with punitive judgment--God's judgment being identified with his salvation only in the Post-exilic period.¹⁴

August Ortloph

Ortloph, in the same year as Diestel, proposed an almost identical view of ṢḌḲ ("Über den Begriff von sadq und den wurzelverwandten Wörtern im Zweiten Theile des Profeten Jesaje," Zeitschrift für die Gesamte lutherische Theologie und Kirche, 1860). He understood ṢḌḲ to mean "rectus fuit, gerade seyn," and also expanded his original view by connecting ṢḌḲ with the thought of a directional way. Thus ṢḌḲ suggested the idea of one who walked along the way, ṢḌḲ being, "einem normirenden Verhaeltnisse Gemasse Verhalten" ("a standard, or normal, relationship in accordance with a line of conduct, or behavior"). "In short," concludes Achtemeier, "the basic signification of ṢḌḲ was conformed to a norm given by a relationship."¹⁵

More specifically, Ortloph defined the norm for ṢḌḲ within four spheres of relationship: (1) the relationship of the individual to the larger community, Israel, within the framework of the national legal system (2) the relationship of Israel to Yahweh in which Israel's righteousness consisted of faith and good works (3) the relationship of Yahweh to the nations, and (4) the relationship of Yahweh to Israel in which his ṢḌḲ meant

¹⁴cf. Ruble, op. cit., pp. 1-3.

¹⁵Op. cit., p. 9.

protection and guidance.¹⁶

According to Achtemeier's quotation, within the first sphere the norm of the relationship was,

Das verhaeltniss wesentlich gleich ~~berechtigung~~ ^{cap. V/} aller dem Israelitischen Volksthum Angehoerigen eben um ihres gleichen Verhaeltnisses zu Jehova, um ihrer gleichen Theilnahme willen an all den Heilsguetern, zu deren Traeger gott sich diese volks erkoren hatte. . .¹⁷

SDK thus became "die thatsaechliche anerkennung dieser wesentlichen Gleichberechtigung."¹⁸ c/

God alone established the relationship in the second sphere, one in which SDK consisted of the normal relationship between Yahweh and Israel in which all Israel so manifested faith and works as to insure that all partook alike of Yahweh's blessings and salvation.

Within the third relationship, that of Yahweh to the nations, Yahweh also established the relationship, but because of the sin of the nations the relationship was no longer one of law, but of wrath. Thus "God's SDQH manifested itself both in judgment and salvation. This, of course, differed widely from Diestel's view."¹⁹

The fourth sphere of relationship was one in which Yahweh, having established the relationship, protected Israel from all threats, within and without, and used her as his servant to fulfill

¹⁶cf. Ruble, op. cit., pp. 1-4; Achtemeier, op. cit., p. 9.

¹⁷Achtemeier, op. cit., pp. 9-10.

¹⁸Ibid., p. 10.

¹⁹Ibid.

his promise of salvation. The righteousness of God thus consisted of that faithfulness of God to the relationship which preserved, protected, and fulfilled.²⁰

Of the two positions, those of Diestel and Ortloph, that of Diestel exercised the greater influence upon subsequent discussions of ṢḌḲ ; perhaps because of the complexities of Ortloph's elaborate treatment of the concept. The two points in Diestel's argument which called forth the greatest discussion were (1) his conception of God's righteousness as conformity to his own inner nature and (2) the separation of God's judgment from his ṢḌḲ , as well as his insistence that only in the post-exilic era was there an identification of God's ṢḌḲ with his judgment or punishment.²¹

Ernst Kautzsch

u | Kautzsch, who published a dissertation entitled "Über die Derivate des Stammes ṢḌḲ im alttestamentlichen Sprachraum" in the Tübingen University Publication (1881),²² for the first time examined all occurrences of ṢḌḲ within the Old Testament. He concluded that ṢḌḲ consisted of conformity to a norm, and that the concept passed through three broad stages of development.²³ tro, |

Although Kautzsch concluded that the basic meaning of ṢḌḲ was "Sich decken mit irgend einer norm," or, "to coincide with some kind of standard or norm," the norm could vary from one

²⁰Ibid.

²¹Ibid.

²²Stuhlmacher, op. cit., p. 46, citing Kautzsch.

²³cf. Achtemeier, op. cit., pp. 18f, from which the following summary is drawn.

situation to another. It could involve physical weights or measures, an ethical idea, or a spiritual conception, but it always consisted of conformity to a norm.

The first stage in the development of ṢḌḲ was characterized by an emphasis upon the forensic concept; as a man who is legally in the right. ṢḌḲ at this level meant proper speech or conduct in the legal sense, with no particular emphasis upon the ethical quality of the words or deeds. The righteous man was one who had been declared forensically innocent with regard to conduct. The righteousness of God, by the same token, consisted of his just or fair dealing with man.

The second stage of development consisted of the concept of the ethical "not so much in relation to concrete cases as to the overall character and behavior of an individual or people."²⁴

The third stage of development saw the absorption of the ethical by the theocratic relationship, ṢḌḲ became a technical religious term which could not be understood without reference to the theocratic relationships between God and Israel.

he | Throughout the development of ṢḌḲ, however, Kautzsch concluded that the word always retained the concept of "Normgem-aessatit" (i.e. "conformity to a norm"). The norm was at times objective (divine or human law) or subjective (conscience), while God's norm consisted of his inner self "in harmony with the whole revelation of himself and the reasonable expectations of his people."²⁵ To the end Kautzsch's definition remained unchanged:

²⁴ Ibid., p. 17.

²⁵ Ibid., p. 19.

"Sich decken mit irgend iener norm." Only the nature and character ^{tru} of the norm fluctuated. Among the significant contributions of Kautzsch were his examination of all roots of SDK, and the assumption that the norm was not static but dynamic.

Relationship as the Norm for SDK and its Derivatives

The contributions of Hermann Cremer became the fulcrum by which the conceptual foundations of SDK were drastically reoriented and a new understanding of SDK and its derivatives was proposed. Cremer's basic and most often quoted work was "Die paulinische Rechtfertigungslehre im Zusammenhange ihrer geschichtlichen Voraussetzungen" (Gutersloh, 2. Aufl. 1900),²⁶ although other publications also contributed to the expression of his views (Biblisch-theologische Wörterbuch, 7th edition, Gotha, 1893).²⁷ Cremer criticized Kautzsch's definition of the norm as "some sort of norm" as unduly vague, and concluded that the norm consisted essentially of a relationship; and that SDK involved conformity to a relationship within which one stood, whether of man or God. ^{S/} ^{ö/}

So significant was the advance of Cremer's position and so profound was his grasp of the conceptual principles inherent in SDK that Walther Eichrodt characterized his conclusion(s) as "the insight of genius."²⁸ Gerhard von Rad reflected the continuing

²⁶Stuhlmacher, Gerechtigkeit Gottes bei Paulus, p. 46.

²⁷von Rad, op. cit., p. 371.

²⁸Op. cit., p. 240.

validity of Cremer's thesis in his suggestion that "H. Cremer . . . succeeded in breaking through to a completely different way of thinking which has so far been rightly accepted as proven, in its basic thesis at least."²⁹

Cremer challenged Kautzsch's basic meaning of ṢḌḲ as "Normgemaessheit" as much too vague or abstract, and further contended that both Diestel and Ritschl were incorrect in their common separation of God's judgment and ṢḌḲ ; suggesting that the error of both lay in their interpretation of judgment as retributive, and Ritschl's specific interpretation of Israel's ṢḌḲḤ as her sinlessness as opposed to Cremer's insistence that ṢḌḲḤ consisted of Israel's religion; especially that Israel trusted God.³⁰ In this regard, Achtemeier has graphically summarized Cremer's view of Israel's ṢḌḲ :

That was her ṢḌḲḤ , that she believed, that she repented and threw herself on God, that she looked only to him for salvation, that she was faithful. Israel's faith was her ṣedek ṢḌḲḤ , and thoughts such as those in Genesis 15:6; Isa. 28:16, or Hab. 2:4 were not unusual, but typical for the Old Testament viewpoint, which then had the closest relation to the new.³¹

Cremer's disagreement with Kautzsch centered in the fact that Kautzsch had abstracted the basic meaning of ṢḌḲ from his examination of all usages of the root in the Old Testament, while Cremer made a new departure and examined the antonyms and

²⁹Loc. cit.

³⁰cf. Stuhlmacher, op. cit., p. 46, for references to Cremer's opposition to Ritschl.

³¹Op. cit., p. 26.

synonyms of שְׂדָקָה. On the basis of such an analysis, Cremer concluded that שְׂדָקָה within the Old Testament always refers to relationship (Verhaeltnisbegriff). As Achtemeier summarized, " . . . there is nothing outside the relationship--no norm, no idea, no ideal--which determines the demands in their nature. The demands are given only in the relationship. In short, the relationship itself is the norm . . . "32

Although Cremer's most extensive work dealt with the Pauline teaching of justification in relationship to its historical presuppositions ("Die paulinische Rechtfertigungslehre im Zusammenhange ihrer geschichtlichen Voraussetzungen"), for him the historical presuppositions pertained in the first place to the Old Testament ("Zu diesen geschichtlichen Voraussetzungen gehört für CREMER in erster Linie das Alte Testament.")33 As a consequence of his study of שְׂדָקָה (with particular emphasis upon antonyms and synonyms), Cremer interpreted (קָהָל) as "gemeinschaftsbezogenen Begriff;"34 i.e., "community-relationship concept." More specifically, he adroitly (gewandt) wrote against Ritschl:

Das Alte Testament giebt keinen Anhalt für die Meinung, dass die rein formale Erfüllung der 'Rechtspflicht' Anspruch auf den Namen eines Gerechten verleihe. Aber auch nicht die Gesinnung ist es, welche diesen Anspruch verleiht, sondern das bestimmte Verhalten innerhalb des Verhältnisses zu Gott und Menschen, welches den in diesem Verhältnis liegenden Ansprüchen gerecht wird, in Gegensatz zu denen, welche die Ansprüche mit Füßen treten. Gerecht ist der, welcher Gott und Menschen

32 Ibid., p. 24.

33 Stuhlmacher, op. cit., p. 46.

34 Ibid.

gibt, was das Verhältnis zu ihnen, die Gemeinschaft mit ihnen, erheischt.³⁵ ä/

Of particular importance is Cremer's suggestion that, ä/
"Gerecht ist der, welcher Gott und Menschen gibt, was das
Verhältnis zu ihnen, die Gemeinschaft mit ihnen, erheischt;" i.e.,
"He is righteous who gives God and men what the relationship to
them, the community with them, demands." Stuhlmacher, in sum-
marizing Cremer's interpretation of ṢḌḲ as "Verhältnis," suggests
that the "righteousness of God is that which endows salvation
(Heilstiftende) and nevertheless is judicially effective justitia
salutifera ("health-bringing justice"); thus, the Old Testament
does not know a retributive righteousness of God ("eine strafende
Gottesrechtigkeit").³⁶ t/

Cremer's positive emphasis upon the righteousness of God as
justitia salutifera reflects the priority of relationship within
the covenant community, and is significant not only for under-
standing the relationship of ṢṖṚ and ṢḌḲ , but also for the con-
ception of Verhältnis as the crux of ṢḌḲ . In commenting upon the
relationship between God's righteousness and his justice, Cremer
observed that:

In ganzen Alten Testament ist und bleibt die
Gerechtigkeit Gottes justitia salutifera, weil sie
ihrem Wesen nach justitia justificatoria ist, d. h.
weil es ihr Wesen ist, Recht zu schaffen denen,
dieses bedürfen, oder das Recht zu Gunsten des u/

³⁵ Ibid., quoting Cremer, "Die paulinische Rechtfertigungslehre
im Zusammenhange ihrer geschichtlichen Voraussetzungen," p. 51f. u/

³⁶ Ibid.

Volkes Gottes auszuüben und ihm dadurch zu helfen.

Cremer could so interpret righteousness within the Old Testament as justitia salutifera and justitia justificatoria, and could further describe the righteousness of God as actively creating "right" (Recht) "favorably" (Gunsten) toward the people of God, because he saw that "das Königtum Gottes früher (ist) als die Forderung Gottes an sein Volk; die Bundesauflage, das Gesetz, ist nicht Begründung, sondern Ausfluss dieses Königtums."³⁸

Thus, because Cremer saw that the kingdom of God was anterior to the demands of God upon his people, and that the covenant obligation (Bundesauflage), or law (Gesetz), was not foundational (Begründung) but flows out of that kingdom (Ausfluss dieses Königtums), it should occasion no surprise that he interpreted ŞDK as conformitt¹ y/ to a relationship as opposed to a body of law or some other conceptual idea(s), equally as rigid. By his emphasis upon the grace of God as predominant within the covenant relationship Cremer introduced a dynamic, fluid connotation of ŞDK which was set within the bounds of God's grace.

³⁷Ibid., citing Cremer, op. cit., p. 33, who states that "In the entire Old Testament the righteousness of God is and remains justitia salutifera /health-bringing justice/, since according to its essence it is justitia justificatoria /"justice acting justly"/ (which means) since it is its nature to create right (Recht) for those who stand in need of it, or to exercise the "right" (Recht) favorably toward the people of God and thereby to help them."

³⁸Ibid., citing Cremer, op. cit., pp. 77f, of whom Stuhlmacher said, "Damit hat CREMER als erster die theologisch sachgerechte Einordnung des alttestamentlichen Gesetzes vollzogen, um die sich dann M. NOTH, ohne CREMER zu nennen, also selbständig, in seiner berühmten Untersuchung über: Die Gesetze im Pentateuch (1940) bemüht hat (jetzt: Studien, S.9-141)."

Because there was nothing outside the relationship to serve as a norm or standard, the relationship itself constituting the norm, neither the law, nor human conscience--not even the character of God himself--was determinative for ŠDK. Hence, ŠDK might differ from relationship to relationship, and what might constitute ŠDK in one relationship could conceivably constitute řasa' in another.³⁹ This is clearly enunciated in Cremer's suggestion that "Jedes Verhaeltnis Bringt bestimmte Anspureche an das Verhalten mit sich, und die Befriedigung dieser Ansprueche, welcher allein das Verhaeltnis Bestehen bleiben kann, wird mit unsern begriff bezeichnet."⁴⁰ Thus, every relationship brings with itself special claims, or demands, on the conduct; and the satisfaction of these claims, by which alone the existence of the relationship can remain, distinguishes Cremer's concept of ŠDK. tra | l.c.

It should be immediately noted that such a connotation of ŠDK does not automatically eliminate the law, the inner conscience, or the character of God as it finds expression within history. Those within the relationship assume the demands of covenant law and the revelation of God makes its demand upon members of the covenant community. Priority is exceedingly important, however, and it is of crucial significance to observe that the relationship is anterior

³⁹cf. the manner in which an Israelite could not enslave permanently another Israelite, but could enslave non-Israelites; the prohibition against lending money at interest to a fellow Israelite, but the apparent permissiveness concerning the foreigner; the general prohibition of death within the covenant, but the acceptability of the bann whereby non-Israelites were put to death with predetermination.

⁴⁰Achtemeier, op. cit., p. 25, quoting Cremer.

to the law. As Cremer had so well observed: "The Kingdom of God is earlier than the demands of God upon his people; the covenant obligation, the law, is not foundational but flows out of that kingdom."⁴¹ Although one's relationship to the demands of the covenant (Bundesauflage), or the law (Gesetz), was not unimportant, the crucial issue in the determination of $\text{\$DK}$ was whether or not one stood within a particular relationship; and, more especially, whether one fulfilled the demands imposed by that relationship. Within the Old Testament the covenant was an expression of God's grace and the law served as a net cast over Israel to insure that she was within the bounds of covenant relationship whether with regard to man or God.

In retrospect, the contributions of Cremer to a more viable conception of $\text{\$DK}$ included the following. (1) By his examination of the antonyms and synonyms of $\text{\$DK}$ he inaugurated a new and creative dimension to the study of $\text{\$DK}$, correcting in the process Kautzsch's methodological thesis of extracting the meaning of $\text{\$DK}$ solely from the total occurrences of the root within the Old Testament. (2) His emphasis upon the priority of the Kingdom of God with regard to the demands of the law contributed not only to the study of $\text{\$DK}$ but to the broader and no less significant issue of the interrelationship of demand and promise, covenant and law; in the process giving priority to the grace of God. (3) His dialogues with contemporary 19th century scholars, especially Kautzsch and Ritschl,

⁴¹ Cremer, "Die paulinische Rechtfertigungslehre im Zusammenhang ihrer geschichtlichen Voraussetzungen," p. 33; cited by Stuhlmacher, op. cit., p. 46.

suggested that judgment is not to be separated from ŞDK but that within the relationship which is fundamental to ŞDK the judgment of God was linked with the ŞDK of God as justitia salutifera or justitia justificatoria. He thus maintained the reality of judgment as one aspect of ŞDK but gave to it an evangelizing and redemptive thrust. (4) The climactic contribution of Cremer emerged in his understanding of ŞDK as faithfulness to a relationship; even the demands of the relationship, but setting the relationship in a distinctly anterior position to all other considerations.

The Significance of the "Wholeness of Life"
and the "Synthetic Apprehension of Life"
for the Study of ŞDK

Although the basic thrust for a new approach to ŞDK had emerged in the classic work of Cremer, continued study of the concept in the 20th century resulted in both additional insight into the connotation of ŞDK and the popularization of righteousness as conformity to a relationship. A survey of relevant 20th century literature suggests, however, that popularization rather than innovation basically characterized the 20th century.⁴²

Among the innovative and perceptive contributions of the century specific attention should be given to the creative insight of Johannes Pedersen and the significant, if somewhat lesser, con-

⁴²It is obviously impossible to determine whether or not a more recent theologian is directly indebted to Cremer, or whether the concept of "relationship" is based upon a given scholar's own creativity. Although it is a subjective value judgment which could hardly be substantiated, a survey of 20th century literature leaves one with the distinct impression that the great bulk of Old Testament scholars are directly or indirectly heavily indebted to Cremer in their studies of ŞDK.

tribution of K. Hj. Fahlgren. Although Pedersen's work did not address itself solely, nor primarily, to the study of ṢḌḲ , his concept of "wholeness" as characteristic of Israelite sociological and psychological structures contributed immeasurably to the connotation of ṢḌḲ as conformity to a relationship--as examination of his discussion of "Righteousness and Truth" will clearly illustrate. Fahlgren's examination of synonyms and antonyms, and his conception of "synthetische Lebensauffassung," or "synthetic apprehension of life," contributed measurably to a fuller understanding of ṢḌḲ .

Johannes Pedersen

Concerned primarily with a cultic and psychological approach to the Old Testament,⁴³ the four-volume work of Johannes Pedersen on the culture of Israel (Israel, I-II, 1926; III-IV, 1940) has rightly been commended as "one of the most brilliant and profound interpretations of Israelite thought."⁴⁴ The concept of "wholeness" and its maintenance characterizes the entirety of Pedersen's work; whether of the soul, its energies and capacities (I), common life and its laws--all of which involve the maintenance of the wholeness of relationship within the community (II), holiness and its upholders (III), or the renewal and source of holiness (IV). From such a splendid and thorough consideration of the solidarity and wholeness of relationships one should expect to discover helpful emphases concerning the connotation of ṢḌḲ as conformity to a

⁴³C. R. North, "Pentateuchal Criticism," The Old Testament and Modern Study, Ed. H. H. Rowley (Oxford: Clarendon Press, 1951), p. 60.

⁴⁴G. W. Anderson, "Hebrew Religion," Ibid., p. 284.

relationship.⁴⁵

Just as Cremer had suggestively observed that the Kingdom of God was anterior to the demands of God,⁴⁶ so Pedersen conceived of righteousness as anterior to right action.

Righteousness is the presupposition of the right action. In order to realize wherein it consists, we must go back to the fundamental psychological conception. The action is created by the whole of the soul; the more of the whole of the soul is implied, the more it acts in accordance with its nature, i.e., healthily and rightly. The integrity of the soul is therefore an expression of its rightness.⁴⁷

Such a conclusion should not be interpreted to mean that man is responsible to no one outside himself. No man lives in isolation from the "wholeness" of the community. "The soul exists," according to Pedersen, "only as a link in a covenant."⁴⁸ "The righteous is always 'whole' with those with whom he has entered upon a covenant. His heart is whole (šaleṃ) with Yahweh because he lives in his covenant."⁴⁹ Righteousness, therefore, can never be merely a mood or inner attitude. It properly joins heart and deed, faith and works. As Pedersen ably suggests,

Righteousness is thus the mutual acknowledgment of souls; but it is still more, viz. their mutual mainte-

⁴⁵cf. Johs. Pedersen, Israel, I-II (London: Geoffrey Cumberlege, Oxford University Press, 1946), and the suggestive article, "Righteousness and Truth," pp. 336ff.

⁴⁶Cremer, op. cit., pp. 77f.

⁴⁷Pedersen, op. cit., p. 336.

⁴⁸Ibid., p. 338.

⁴⁹Ibid., p. 341.

nance of each other's honour. The acknowledgment can never exclusively be a feeling or a mood, but it must manifest itself in action. To consider a man full of honour and to make him full of honour are the same thing, according to the psychological conception of the Israelites.⁵⁰

In contrast to a legally mechanistic and individualistic view of righteousness Pedersen grounded $\text{\$DK}$ in relationship within the covenant community. He concluded that "to act rightly is not to act according to rules which are forced upon the man from without, the good man acts rightly because he acts entirely in accordance with the nature of his soul."⁵¹

It is in Pedersen's emphasis upon the anterior relationship of a man's soul to his actions that he contributes not only to the conception of $\text{\$DK}$ as relationship but to the priority of God's grace as over against his law.⁵² The condition of man's heart is the fundamental basis by which one may both arrive at "right" actions and be called into judgment for his actions. Pedersen makes this graphically clear in his pointed observation that, "Israelite psychology does not distinguish between ability and will. The healthy soul is that which is able to act according to its nature . . . "⁵³ Again, he suggests, "Just as the action is given with the nature of the soul, so the result itself, as the

⁵⁰ Ibid., p. 345.

⁵¹ Ibid., pp. 337f.

⁵² Law itself is an expression of grace, for it was not a penal burden to be borne but a gracious light to guide Israel within the bounds of the covenant relationship.

⁵³ Pedersen, Ibid., p. 338.

fruit lies in the flower. This image is used by the Hebrew himself. He says that 'there is fruit for the righteous' (Ps. 58:12)."⁵⁴

Such correlation between inner relationship and external action is grounded in the Israelite conception of action by which there was no distinction between the idea and the action. This is well illustrated by the correlation between "hearing" and "doing." When a man "hears" the word of God it is assumed that he "does" the word of God; Sama' often being translated not only as to "hear" but as to "obey" (cf. "If you are willing and obedient, us^ema'tem, Isa. 1:19). As a consequence of this conception of action, to draw distinctions between righteousness as the inner condition of relationship and righteousness as external action is foreign to Israelite categories of thought.

As a consequence . . . man is responsible for his acts and their results, not only for his intentions. A distinction is impossible, because there is no such thing as 'good intentions.' The intention or will is identical with the totality of the soul which creates action.⁵⁵

From this cursory examination of Pedersen's thesis concerning ṢḌḲ, it is obvious that he profoundly deepened the conception inaugurated by Cremer. In so doing he further established the validity of interpreting righteousness as the maintenance of one's relationship. Few would challenge the assumption that Pedersen should be placed in the category of those creative 20th century

⁵⁴Ibid., p. 362. Pedersen also cites Isa. 3:10; Jer. 17:10; 21:14; 32:19; Micah 7:13; Jer. 6:19; Amos 6:12; Hosea 10:13 in support of this view.

⁵⁵Ibid., p. 132.

Old Testament scholars who profoundly influenced the historical development of the interpretation of SDK as conformity to a relationship.

K. Hj. Fahlgren

Following the work of Pedersen in both chronological order and, to a lesser extent, methodological assumptions was the publication of a thesis by K. Hj. Fahlgren ("S^edaka, nahestehende und entgegengesetzte Begriffe im Alten Testament," Upsalla, 1932). According to Stuhlmacher, Fahlgren effectively reintroduced Cremer's concept of the norm (Norm-Begriffes).⁵⁶ In the process Fahlgren examined an extensive list of synonyms and antonyms; as his title, "nahestehende und entgegengesetzte Begriffe," suggests. Referring to the work of Cremer, he defined SDK and its derivatives as follows:

Der Stamm sdk gibt das Gleichgewichts- und Gemeinschaftsverhältnis in der Welt an. Die Substantiva sedaka und saedaek drücken dessen Norm aus und was mit ihr übereinstimmt, das Adjektivum saddik bezeichnet den (oder das), welcher (oder was) die rechte Stellung im Verhältnis zu den Menschen wie zu Gott einnimmt, und das Verbum sadak bedeutet 'das rechte Mass nach dem Gesichtspunkt der Zusammengehörigkeit' halten.⁵⁷

He thus interpreted the stem SDK as the maintenance of equilibrium (Gleichgewichts) and community-relationship (Gemeinschaftsverhältnis) in the world; i.e., that quality of equilibrium relationships within the world. By more specifically defining the substantive (sedek and s^edakah) as that which is included within

⁵⁶Stuhlmacher, op. cit., p. 47.

⁵⁷Ibid., citing Fahlgren, "S^edaka", p. 78.

ö | the proper (rechte) attitude or posture (Stellung) in the relationship with man and God; and the verb (sadek) as observing (halten) the right conformity (Mass) according to the view point (Gesichtspunkt) of the wholeness of solidarity (Zusammengehörigkeit; homogenousness, or homogeneity), Fahlgren followed e/ essentially the same presuppositions as outlined by Cremer and found the focus of all stems of SDK set in the context of relationship.

Cap. Among the unique contributions of Fahlgren was his concept of "synthetische Lebensauffassung" (i.e. synthetic comprehension of life), of which Fahlgren himself says, the Israelite "comprehension of life is synthetic, so that all which is for us something independent (selbständig), appears to him only as ä/ es/ different sides of the same matter (Sache)."⁵⁸ "Synthetische Lebensauffassung" was apparently quite deeply indebted to Pedersen's concept of "wholeness" as well as his emphasis upon the Israelite conception of action whereby "all that happens is to him a link of a comprehensive continuity . . . "⁵⁹ "Lebensauffassung" as "synthetisch" may, in its ultimate application by Fahlgren, constitute an unduly extreme implementation of Pedersen's original suggestions. There is adequate support, however, for the "wholeness of thought" within ancient Israel, as

e | ä | ⁵⁸Stuhlmacher, op. cit., citing Fahlgren, op. cit., p. 51: "Lebensauffassung ist synthetisch, so dass all das, was für uns etwas Selbständiges ist, ihm nur als verschiedene Seiten derselben Sache erscheint." u |

⁵⁹Pedersen, op. cit., Vol. I-II, p. 133.

among the Greeks,⁶⁰ and Gerhard von Rad suggests that,

Probably like most people outside the culture determined by the Enlightenment of the West, Israel too was convinced that there was a definite and even clearly recognisable connexion between what a man does and what happens to him, such that the evil deed recoils banefully upon the agent, the good one beneficially. Like a stone thrown into water, every act initiates a movement for good or evil: a process gets under way which, especially in the case of a crime, only comes to rest when retribution has overtaken the perpetrator. But this retribution is not a new action which comes upon the person concerned from somewhere else; it is rather a last ripple of the act itself which attaches to its agent almost as something material.⁶¹

More specifically, in summing up his emphasis upon the wholeness of action and the failure to distinguish between cause and effect von Rad further calls attention to the fact that Hebrew does not even have a word for punishment; the words wn and ht't denoting both the evil act and the evil result, and therefore punishment, "because the two things are basically the same." "In consequence," he concludes, "there has recently been talk of a synthetic apprehension of life (for which things that we now see as separate were still a unity), or better still, of a sphere of action which creates fate."⁶²

⁶⁰Op. cit., Vol. I, p. 385 citing Aeschylus, Agamemnon, 754 ff:

"With a lone voice I deny it.
It is only deeds unholy
That increase, fruitful in offspring
Of the same breed of its fathers.
Where justice rules in the house,
Blest of God is the issue."

⁶¹Ibid., pp. 384f.

⁶²Ibid., p. 385.

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It is the judgment of Stuhlmacher that Fahlgren undergirded, established above all (untermauerte er zunächst), the thesis of the Hebrew totality of thought (Hanzheitsdenken) and "identified this as 'synthetische Lebensauffassung'."⁶³ Fahlgren did not succeed, according to Stuhlmacher, in pushing aside the Greek legal thought (Rechtsdenken) from the Old Testament research of the idea, and this because of his view of "synthetische Lebensauffassung."⁶⁴ He pointedly states that "This lay essentially in that he remains in his theory of the evolution (Entwicklung) of synthetic life-comprehension 'captured' (verhaftet) by Peder- sen's History of Israel."⁶⁵

In appraising Fahlgren's emphasis, Ruble suggests that the concept involves the interaction of origin and development--the failure of early Israel to distinguish between origin and consequences. Thus, Yahweh was the God of the whole people but not of the individual, and the individual must be understood in synthetic life-view terms while that of the people in terms of

⁶³ Stuhlmacher, op. cit., p. 47.

⁶⁴ Ibid., According to Shelkle (cited by Stuhlmacher, op. cit., p. 13), Origen, as the "point" of the Greek Fathers, saw the righteousness of God as the apprehension of God's attribute (Eigenschaft) as aequitas (Impartiality, equity, fairness, justice). It was this concept which Fahlgren, according to Stuhlmacher, because of his view of "synthetische Lebensauffassung," was never able to set aside.

⁶⁵ Ibid., "Dies lag wesentlich auch daran, dass er in seiner Theorie von der Entwicklung der synthetischen Lebensauffassung in der Geschichte Israels PEDERSEN verhaftet blieb." Such an evaluation naturally causes one to question Stuhlmacher's evaluation of the whole of Pedersen's work.

the work of Yahweh's grace. Righteousness, therefore, involves the contrast between that which is (1) bestowed by God, and (2) something within man or created by him. Fahlgren did, however, make relationship determinative, and, according to Achtemeier, defined SDK as conformity to a norm that derives from relationship between persons within the framework of the covenant. SDK was essentially covenant loyalty (although not to be confused with hesed). "Fahlgren found SDQ and its derivatives to denote conformity to the norms which spring out of the relationship between man and man, or between God and man."⁶⁶

That Fahlgren did interpret SDK as relationship is quite clear and in this regard he understood the norm or standard to depend upon the nature of the relationship. This is pointedly illustrated in his discussion of the relativity of sin;⁶⁷ especially his statement that "Das Böse, die Sünde, ist also im ältesten Israel etwas Relatives. Sunder order nicht-Sunder ist man bloss in seinem Verhältnis zu einem anderen."⁶⁸ The fact that evil or sin was somewhat relative in oldest Israel, and that whether or not one was a "sinner" depended upon the "relationship to one another," (Verhältnis zu einem anderen), is further reflected in

⁶⁶Achtemeier, op. cit., p. 38.

⁶⁷K. Hj. Fahlgren, S^edaka, nahestehende und entgegengesetzte Begriffe im Alten Testament (Upsalla, 1932), pp. 54-56. Fahlgren cites the following examples: rmh (Gen. 27:35; 29:25; 34:13; I Sam. 19:17); bqd (Judges 9:23; I Sam. 14:33; Jer. 3:20; 12:1); hnp (Isa. 32:6; Jer. 23:11; Dan. 11:32); sgn (I Sam. 26:21; Ezek. 34:6); skl (I Sam. 13:31; 26:21; II Sam. 24:10; Jer. 4:22; 5:21).

⁶⁸Ibid., p. 54, cf. Gen. 27:35; 29:25; 34:13; I Sam. 19:17.

the suggestion that,

"... der Charakter des Bösen durch Gemeinschaftsverhältnisse bestimmt wird, treten mehrere andere bei denen Gemeinschaftsgesichtspunkt indes so deutlich ist, dass er nicht unseren bisherigen Ausführungen nicht besonders nachgewiesen zu werden."⁶⁹

Thus, relationship predominated in the concept of ŠDK; the character of the sinner being established by the nature of the relationship within the community (Gemeinschaftsverhältnisse):

"Whoever the demands (Forderungen) of a relationship (Verhältnisses), a "Bundes," satisfies is righteous; whoever does not do this is a sinner (Sünder) against the other part (den anderen Teil)."⁷⁰

ŠDK Within the Context of Cultic Life

Admitted that ŠDK and its derivatives connote conformity to a relationship--but where is this "righteousness" determined and how is it affirmed? Where is it experienced? Answers to such questions are best found within the framework of cultic life. For it is there that "righteousness" is recognized, one is declared "righteous," and the full range of ŠDK actualized in the theophanic presence of Yahweh.

Gerhard von Rad

As early as 1950 von Rad expressed his convictions concerning the close relationship between ŠDK and cultic life;⁷¹ "Thus

⁶⁹ Ibid.

⁷⁰ Ibid.

⁷¹ "'Gerechtigkeit' und 'Leben' in der Kultsprache der Psalmen," Festschrift für Alfred Bertholet, 1950. S. 418-437. J. C. B. Mohr (Paul Siebeck), Tübingen.

the term 'righteous' (יָרֵא) was scarcely predicable of anyone in ancient Israel apart from cultic considerations."⁷² This same concern characterized his theology which followed in the same decade and reflected essentially the same emphasis:

above all these [i.e., the multiple relationships of man in the family, political association, economic life, etc.], there is the relationship which Yahweh had offered to Israel, and which was chiefly maintained in the cult. Here too the same holds true--the just man is the one who measures up to the particular claims which this relationship lays upon him.⁷³

Fundamental to von Rad's investigation is the question of "how Israel's righteousness and the righteousness of individuals were conceived in relationship to Yahweh."⁷⁴ Although the answer is admittedly diverse, von Rad traces it through three stages: (1) the liturgies of the gate, which were characteristic of a ceremony related to the entry of a procession into the pre-exilic temple (2) Ezekiel's excursus on righteousness (Ezek. 18:5-9) and (3) later literature which reflected human righteousness in relationship to God (cf. Ps. 1; 53; 109).⁷⁵

With regard to the determination and declaration of righteousness it is significant that the liturgical proclamations are

⁷²"'Righteousness' and 'Life' in the Cultic Language of the Psalms," The Problem of the Hexateuch and Other Essays, tr. by Rev. E. W. Trueman Dicken (Edinburgh and London: Oliver and Boyd, 1966), pp. 243ff.

⁷³von Rad, Old Testament Theology, Vol. I., p. 372.

⁷⁴Ibid., p. 377.

⁷⁵Ibid., pp. 377ff. Cf. "'Righteousness' and 'Life' in the Cultic Language of the Psalms," loc. cit.; "Faith Reckoned as Righteousness," The Problem of the Hexateuch and Other Essays, pp. 125ff.

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set in a cultic sitz im leben and that they do not initiate the relationship so much as they constitute an avowal of that relationship. The liturgies of entrance (i.e., Ps. 15; 24; perhaps Isa. 33:14-16), the declaration of righteousness in Ezekiel (Ezek. 18:6-9 -- "if he does not . . . he is righteous") and the Deuteronomist's "proposition that faithfulness in relationship to Yahweh consists in the acknowledgment and keeping of the commandments" (Deut. 6:25; 24:13)⁷⁶ are all set within the context of cultic life. Moreover, von Rad suggests that "the most comprehensive extant example of a confessional list is to be found in Job's oath of innocence (Job xxxi):

I have made a covenant with my eyes;
how then could I look upon a virgin? . . .
If I have walked with falsehood, and my foot has
hastened to deceit . . .
If my step has turned aside from the way, and my
heart has gone after my eyes . . .⁷⁷

In commenting on psalms characterized by continual protestations of moral rectitude, von Rad concludes:

The category of the 'confessional list' has long been recognised. It consists of a formula of varying length containing a whole series of protestations of sinlessness, which were spoken to the cultic worshipper or used by him in making his own avowal. At all events he appropriated their content to himself, and thus received the cultic absolution and justification which he needed as a member of the cultic community.⁷⁸

⁷⁶ von Rad, Old Testament Theology, Vol. I, p. 379.

⁷⁷ von Rad, "'Righteousness' and 'Life' in the Cultic Language of the Psalms," op. cit., p. 245.

⁷⁸ Ibid., p. 244.

In further examining the ancient formula prescribed for the tithe-offering ceremony (cf. Deut. 26:13ff), von Rad emphasizes:

We need not go into details of exegesis. The extreme antiquity of this cultic practice is self-evident; it belongs to a comparatively specialised occasion, and when the worshipper has made this protestation, his gift is reckoned to be ritually acceptable. He himself is, in cultic terms, 'righteous' (צַדִּיק), since he has adequately met the demands of Yahweh.⁷⁹

51 | Agreed that שְׂדֵק was often, if not exclusively, set within a cultic sitz im leben, what was the relationship of such protestations to the שְׂדֵק of the worshipper? Did they inaugurate a state of righteousness, bear witness to perfection in ethical and moral issues, or did they, rather, testify to the anterior reality of such a relationship? In seeking to answer this question it is exceedingly important to observe that Israel's relationship was not conditional -- Israel was within the covenant. From time to time, however, declarations of loyalty were called for on the part of the righteous and all who participated in the cult were righteous by virtue of a convenantal relationship with Yahweh. In this regard there were but two alternatives: a man was either righteous (שְׂדֵק) or evil (לֹא צַדִּיק), with no room for any intermediate state.⁸⁰ Consequently, fulfilling the commandments was not anterior to the reception of salvation in the cult. Neither were worshippers coming to claim perfect moral and ethical rectitude, which might easily be misinterpreted as self-righteousness. Those who came to worship were not coming to

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⁷⁹ Ibid.

⁸⁰ Op. cit., pp. 250ff.

Yahweh for the first time. What was asked of them through the liturgies of entrance, as well as other possible media, was "something like a declaration of loyalty to Yahweh's will for justice," and, further,

. . . The question whether those who sought entrance avowed themselves to be loyal to them /i.e., the commandments/ now, and had been so in the past, was therefore nothing but the question of their

נִקְיָא. Hence 'the gates of righteousness' are spoken of, through which only 'righteous people' enter. Indeed, we can quite safely generalise and say that every proclamation of the commandments--not just that in the ceremonial of the liturgy of the gate--was always at the same time a question about Israel's נִקְיָא, her readiness for her part to say yes to the relationship of community offered to her by Yahweh.⁸¹

In addition to the role of the cult in determining and proclaiming שְׂדֵק on the part of the worshipper, there are occasions when שְׂדֵק "seems in fact to be understood in an almost spatial way as a power-charged sphere beneficial to man." This is especially the case in numerous references in which נִקְיָא is prefixed by the preposition ל. Men may be incorporated into this sphere and be empowered for special tasks: "They rise up in thy justice" (Ps. 89:16 E.T.); "the mountains will bear prosperity for the people, and the hills, in righteousness" (Ps. 72:3).⁸² שְׂדֵקִי may be represented in a personal way as a foundation of Yahweh's throne (Ps. 89:14 E.T.); a messenger (Ps. 85:13 E.T.); a garment (Ps. 132:9); or as rain (Hos. 10:12; Isa. 45:8).⁸³ Although one should recognize that such spatial

⁸¹ von Rad, Old Testament Theology, Vol. I, p. 378.

⁸² Ibid, p. 376.

⁸³ Ibid.

and material ideas inevitably pass over into metaphorical language, it is exceedingly strange that for the most part it is impossible to establish precisely where such usage passes from the spatial to the metaphorical.

Because of the conception of $\text{\$DK}$ as a spatial reality within the cult, one may legitimately speak of "experiencing" the phenomenon of $\text{\$DK}$ within the cult, and this not only as a catalogue of Yahweh's mighty deeds ($\text{\$DKT}$)⁸⁴ but as an intimate and personal relationship on the part of the worshipper, a recapitulation of the $\text{\$DKT}$ YHWH in the present experience. "The individual too could experience this righteousness of Yahweh's in times of need, and had to confess it in a song of thanksgiving. "I have hid thy righteousness within my heart, I have spoken of thy faithfulness and thy salvation (Ps. xl.11/10)."⁸⁵

The personal dimension of this aspect of $\text{\$DK}$ is underscored through the association of $\text{\$DK}$ with the theophanies--which is but to say that the revelation of Yahweh's faithfulness to the covenant ($\text{\$DK}$) as manifested through cultic life is an experience which is accessible to the worshipper.⁸⁶ In this regard, it is

⁸⁴No attention has been drawn to the "righteous deeds of Yahweh," ($\text{\$DKT}$ YHWH), but it should be observed that the proclamation of these mighty acts within the cult are no less than both the recitation of Yahweh's salvation in fulfillment of his relationship and the reality of comparable (or the same) deliverance proffered to the worshipper in his present moment of worship.

⁸⁵von Rad, Old Testament Theology, Vol. I, p. 373.

⁸⁶von Rad cites K. Koch who "has drawn attention to the deep roots which these utterances about righteousness have in the description of the theophanies," in sdq im Alten Testament, pp. 4ff. (Pss.L.6, XCVII.6, LXXXV. 14 /13/; Hos.X.12).

significant that in interpreting one of the liturgies of entrance (Ps. 24), Artur Weiser interprets the third part of that liturgy (Vs. 7-10) as "the representation of the theophany in the Temple which was dramatized in the cult . . . ;" and in another context, equally pertinent:

This live, dynamic character of the knowledge of God also accounts for the fact that it is precisely in those moments in the cult when Old Testament piety reached its climax that God is comprehended as a Will which claims the whole man, because the cult provided a singular opportunity to experience all the traditions of history as the immediate presence of God.⁸⁷

In describing the cult feast of Yahweh, Weiser further emphasizes the present reality of the divine power inherent in the recitation of the ṢDKṬ YHWH (righteous deeds of Yahweh):

d/ . . . was in essence a sacred action, a 'cultic drama', in the course of which the fundamental events in the history of man's salvation were re-enacted; that is, at the performance of the sacral act, the cultic 'representation' (recitation of the cult-narrative with more or less dramatic emphasis) became a new 'event'. The congregation attending the feast experienced this as something which happened in its presence (Josh. 24), and thereby participated in the assurance and realization of salvation which was the real purpose of the festival.⁸⁸

It is precisely because of the contemporaneity of the theophany and the whole of cultic celebrations that one can speak of the worshipper as having experienced the ṢDK of Yahweh in a viable and existential manner. Thus, the whole of the covenantal founda-

⁸⁷ Artur Weiser, The Psalms. The Old Testament Library Series. Translated by Herbert Hartwell from Die Psalmen (DATD) (Philadelphia: Westminster Press, 1962), pp. 234, 236. For a detailed treatment of the theophany one might compare pp. 38ff.

⁸⁸ Ibid., p. 28.

tions for relationship were recapitulated through the recitation of Yahweh's saving actions, and the worshipper experienced the righteousness of God at the deepest and most meaningful levels of personality.

In summary, von Rad contributed to the relationship of $\text{\$DK}$ and cultic life in the following specific areas. (1) He conclusively demonstrated the cultic sitz im leben for the concept of $\text{\$DK}$.⁸⁹ (2) By the demonstration of his thesis that the covenant relationship was unconditional, he, as Cremer and Pedersen before him, placed relationship in an antecedent position to the demands of the relationship and by so doing illustrated that the specific demands for ethical and moral rectitude as exemplified in the liturgies of entrance were opportunities for avowal of the relationship as opposed to the means of inaugurating the relationship. (3) Through his analysis of $\text{\$DK}$ as a spatial reality often associated with the theophany, he underscored the personal dimensions of $\text{\$DK}$, thereby introducing the connotation of $\text{\$DK}$ as a dimension within the cult which was capable of individual appropriation, albeit as part of the corporate group.

Klaus Koch

The cultic setting of the righteousness of Yahweh constitutes a primary consideration of Klaus Koch (sdq im Alten Testament, Heidelberg, 1953) who, with the help and on the basis

⁸⁹cf. his further treatments of declaratory formulae, Old Testament Theology, Vol. I, pp. 274f; 261f; and the declaratory nature of HSB, ibid., p. 379. Also, "Faith Reckoned As Righteousness," in The Problem of the Hexateuch and Other Essays, pp. 125ff, and the thorough discussion of HSB as a word denoting a declaratory act.

of the work of Artur Weiser, set forth the thesis that the righteousness of Yahweh had its specific sitz im leben in the theophanies of Yahweh annually experienced (erleben) in the Jerusalem cult.⁹⁰ Others, including S. Mowinckel (especially "Gottesdienst im AT"), A. Weiser (whose emphases upon the covenant festival, covenant renewal, and especially the recapitulation of the salvation history were quite significant), R. Rendtorf ("Den Kultus im Alten Israel"), and H. J. Kraus (Commentary on Psalms), are credited with appropriate influence in the development of cultic relationship of the SDK of Yahweh.⁹¹ But it was Koch, nonetheless, who drew the strains of thought together in the specialized study of sdq im Alten Testament.

In his resume at the conclusion of sdq im Alten Testament Koch concluded that,⁹² first, Yahweh's sadek/sedaka is neither an attribute nor an attitude but a specific character (Wesen) which is manifested in the Israelite cultic observance at the autumnal festival (Herbsfest). Koch clearly departed from previously emphasized connotations; a departure predicated in part upon the reality of the autumnal festival and its attendant phenomena, but especially the theophanic presence of Yahweh in the cult, so intrinsic to the views of Artur Weiser.⁹³

⁹⁰ cf. Stuhlmacher, Gerechtigkeit Gottes bei Paulus, p. 117 for this evaluation of the impact of A. Weiser upon the thesis of Klaus Koch.

⁹¹ Ibid., pp. 117ff. I am indebted to Stuhlmacher for the detailed presentation of Koch's thesis, which I have not been able to examine as a primary source.

⁹² Stuhlmacher, op. cit., p. 115, citing Koch sdq im Alten Testament, p. 115. Stuhlmacher cites Koch's resume verbatim.

⁹³ cf. Weiser, "The Cultic Foundations of Psalmody," op. cit., pp. 23ff.

Second, ṣadeḳ/ṣedaka is the present reality (Gegenwartigkeit) of the creative deed of the divine king (Gottkönigs) Yahweh. Within the framework of the autumnal festival ṢDK as the creative work of Yahweh may be experienced by the worshipper(s) at the moment of divine confrontation in the cultic ceremony. Further, such creative reality is conveyed to men as a sphere (Bereich) which makes possible life in its intrinsic or proper sense (eigentlichen Sinne). Koch thus conceived of ṢDK as a viable, creative, and existential moment when Yahweh brought into existence a new dimension or quality of life. Such an emphasis obviously lifts ṢDK from the juristic connotations of another era and places it squarely within the context of an experiential encounter with Yahweh.

Third, this sphere (Bereich) has triple implications (Erstreckung) in that it makes possible (1) morality (Sittlichkeit) (2) prosperity (Wohlstand), and (3) gives protection (Schutz) before external enemies. In so understanding ṢDK Koch parallels Peder-
sen's emphasis on "righteousness as the presupposition of right action," and Cremer's emphasis upon ṢDK as conformity to a relationship, as well as Cremer's instructive suggestion that the Kingdom of God is antecedent to the demands of God, and that the demands of God flow out of the Kingdom of God. Koch's view of ṢDK does not sever the concept from morality, prosperity, or the righteous deeds of Yahweh (ṢDKT YHWH) but in a most positive fashion makes these impinge upon an experiential relationship created between Yahweh and the worshipper(s) within the context of the cult. In this Koch contributes positively to the development

of a more positive and viable conception of ŠDK than had characterized some interpretations.

Fourth, this salvific act (Heilstat) and gift (Heilsgabe) first becomes efficacious (Wirksam) in that man appropriates them unto himself through his own community-faithfulness-deed (Gemeinschaftstreue Tat) in relation to God and man ("durch eigene gemeinschaftstreue Tat Gott und Mensch gegenüber"). Significantly characterized at "Heilstat" and "Heilsgabe," ŠDK is portrayed as operative within the context of man's response and not in isolation from it. The experience becomes efficacious only as it is appropriated through one's fidelity to the relationship set in the context of the action of God and man. Hence, ŠDK is delivered from a mechanistic interpretation by which the whole range of its conceptual foundations are an automatic endowment of cultic action apart from the volitional and committed action of the worshipper(s).

Fifth, for the Israelites an indistinguishable (unlösbarer) connection persisted between man's specific deed and state of welfare (Zwischen Tat und Ergehen). Every good deed has the inevitable welfare (Heils) of the agent, every misdeed an inevitable misfortune (Unglück) in the consequences (i.e. a synthetic apprehension of life). That Koch in all probability reflected the contribution of Fahlgren at this juncture may be seen in his use of Fahlgren's terminology, "synthetische Lebensauffassung."

Sixth, when man returns to the realm of the cult he will be asked if and how he has practiced "Gemeinschaftstreue." Thereby the minimum demand (Mindestforderung) of confidence or trust (Vertrauen) with regard to Yahweh (may be distinguished) from the

ö | highest demand (Höchstforderung) of the accomplished "Gemeinschaftstreue." It is at this juncture that the liturgies of entrance (Pss. 15; 24) and other declaratory formulae (cf. Ezek. 18:6ff; Job 31; Deut. 6:25; 24:13) serve the crucial function of calling forth an avowal of trust and an affirmation of moral and ethical rectitude. Significantly, Koch distinguishes between the minimum and the highest challenge; the minimum or most basic challenge (Mindestforderung) having to do with "Vertrauen zu Jahwe," and the highest challenge (Höchstforderung) having to do with whether or not the worshipper(s) has(have) accomplished Gemeinschaftstreue -- "der vollkommenen Gemeinschaftstreue." Because Yahweh is Judge, Koch concludes, he gives anew his salvation (Heil) only to those who have conducted themselves according to the "gemeinschaftstreue:" "der sich gemeinschaftstreue verhalten hat, aufs neue sein Heil."⁹⁴ Such a renewal of salvation is uniquely significant to the concept of ŠDK as a sphere within the cult, especially if covenant renewal was characteristic of the ceremonies associated with the autumnal festival.

That Koch has contributed significantly to the explication of ŠDK appears to be beyond question, and one is inclined to agree with Stuhlmacher's opinion that "Die These von der kultischen Verwurzelung der Aussagen über Jahwes Gerechtigkeit ist, soweit ich sehe, anerkannt worden."⁹⁵ Among Koch's contributions are the following. (1) He places the determination, as well as the

⁹⁴ The major content of this summary is based upon a free translation of Koch's own resume (pp. 45-48). cf. Stuhlmacher, loc. cit.

⁹⁵ Stuhlmacher, op. cit., p. 115.

declaration, of ŠDK within the framework of the cult. Whether the autumnal festival was of sole importance in this regard may be debated, but that ŠDK was declared within a cultic context appears certain. (2) By his emphasis upon ŠDK as a separate essence (Wesen) or sphere (Bereich) Koch injected the concept of a dynamic and creative experience between Yahweh and the worshipper(s) into the connotation of ŠDK. Such a connotation strengthens the interpretation of righteousness as a relationship which issues in right acts, as overagainst an interpretation of righteousness as legal conformity to codified perscriptions. It is ŠDK that creates life in its essential or ultimate sense (eigentlichen Sinne). (3) Through his suggestion that Heilstat and Heilsgab become efficacious only as man appropriated them through his own community-faithfulness Koch clearly underscores the relationship between that sphere of ŠDK which is created within the cult and the life-involvement of the individual with regard to the deeds of both God and man. (4) Koch's conclusion that man's return to the realm of the cult challenged both his trust with regard to Yahweh (Vertrauens zu Jahwe) and his accomplishment of community-faithfulness (der vollkommen Gemeinschaftstreue) lifts the whole of cultic life from the legalistic framework in which it has all too often been placed and sets it within the context of a lively experiential relationship with Yahweh, both in trust (Vertrauen) and accomplishment (vollkommen).

II. THE PRESENT STATE OF OLD TESTAMENT SCHOLARSHIP WITH REGARD TO THE STUDY OF ŠDK

The interpretation of ŠDK as conformity to a relationship,

or, in some instances, conformity to the demands precipitated because of a relationship, has apparently gained majority if not unanimous acceptance with the circle of Old Testament scholarship. Whether the specific views of Koch will gain wide recognition remains to be seen, but that each of the three stages of development embracing (1) conformity to some kind of norm (2) conformity to a relationship, the relationship itself constituting the norm, and (3) the concept of "wholeness" and its implications for the connotation of $\text{\textcircled{S}DK}$ has come to characterize contemporary study and may be well documented.

Old Testament theologies, for example, are consistent in their emphasis upon relationship as the crux for $\text{\textcircled{S}DK}$. The consistency with which relationship characterizes $\text{\textcircled{S}DK}$ is reflected not only in Old Testament theologies, however, but appears in New Testament theology, special Old Testament studies, and dictionary articles.

Old Testament Theologies

Of a half dozen Old Testament theologies which have appeared in English (most are translations) within the past 12 years, the author of each consistently conceives of $\text{\textcircled{S}DK}$ as in some sense within the framework of relationship. Not all, however, place relationship in so central a role as Cremer and his successors.

ö | Ludwig Köhler expresses his judgment that it was long incomprehensible to him how the juristic conception of $\text{\textcircled{S}DK}$ which he recognizes as both "widely accepted" and "very important," "could have any tolerable relationship with the idea of Lord,"

which is determinative for the whole of Kohler's theology. In answer to this he suggests,

It is clear to us now, however, that justness in the Old Testament is not a juristic concept but one having reference to relationships. There lies the solution to the problem; it explains also why the two ideas, the Lordship of God and His justice, are so closely intertwined.⁹⁶

Although Edmond Jacob was unable to relinquish the concept of SDQ as conformity to a rule, he does conceive of the central role of relationship. Jacob adopts the opinion of Kautzsch that "The fundamental idea of tsdq which is available to us is the state corresponding to a norm, a norm which remains to be defined in each particular case."⁹⁷ He also warns against allowing the "unbalanced reaction [*i.e.* to the juristic view] to send us to the opposite extreme and think of righteousness as something fundamentally different from what we understand by this term."⁹⁸ Jacob does recognize, however, that "righteousness is always a concept of relationship fashioned upon the everyday dealings between two people and variable according to the requirements which devolve from these various contacts."⁹⁹

Th.C. Vriezen placed the words "faithfulness," "righteousness," and "justice" within the context of the covenant and

⁹⁶Ludwig Kohler, Old Testament Theology, tr. by A. S. Todd (The Westminster Press, 1957), p. 35.

⁹⁷Edmond Jacob, Theology of the Old Testament, tr. by Arthur W. Heathcote and Philip J. Allcock (New York: Harper & Brothers, 1958), p. 94.

⁹⁸Ibid., citing Kautzsch, Die Derivate des Stammes tsdq im alttestamentlichen Sprachgebrauch (Tubingen, 1881).

⁹⁹Ibid., p. 95.

further suggested that the Israelite community could not exist apart from those three concepts. Although Vriezen in large measure equates the "righteousness of God" with "the moral conception of God,"¹⁰⁰ and interprets "Saddiq" as "somebody or something that is as he or it should be,"¹⁰¹ he does interpret sedek/sedakah within the context of a relationship; especially as the king or judge positively sets right those persons who have been wronged.¹⁰² More specifically,

The word-stems denoting justice, both sdq and stf, though they are both used most frequently in juridical and political life do not have a theoretical or exclusively forensic, juridical meaning, starting from a given law, but denote the task of the king and the judge who have to restore justice . . . they cause justice to prevail.¹⁰³

It was Walther Eichrodt,¹⁰⁴ however, who gave Cremer's thesis the recognition which it so rightly deserved. In this regard Eichrodt characterized Cremer as a "genius" for the thesis that SDK was a concept of relation referring to an actual relationship between two persons, and "implying behaviour which

¹⁰⁰Th. C. Vriezen, An Outline of Old Testament Theology, English translation (Oxford: Basil Blackwell, 1958), p. 159.

¹⁰¹Ibid., p. 327.

¹⁰²Ibid., p. 161. Vriezen also suggests that "Righteousness (sedakah) is not a static but a dynamic conception, like all Hebrew words . . . the word is ambivalent, it has a positive meaning (restoring justice), an indication of the bringing about of salvation, as well as a negative meaning of judgment," Ibid., p. 159; cf. pp. 51, 326f.

¹⁰³Ibid., p. 327.

¹⁰⁴Op. cit. It was Eichrodt who first (1933) gave full recognition to Cremer and his conception of SDK as conformity to a relationship. cf., especially, the sixth edition of his Theology of the Old Testament.

corresponds to, or is true to, the claims arising out of such a relationship." This thesis, continued Eichrodt,

even though it may be contested at isolated points, has been strikingly confirmed, as to its major contentions, from the sociological angle by the work of M. Weber and from the psychological by that of J. Pedersen. The former demonstrated the central significance of the covenant concept for Israelite life and thought, while the latter in his exposition of the primitive basis of Israelite psychology presented in a quite new light the function of the community relationship for the total Israelite understanding of life.¹⁰⁵

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Although Eichrodt has been accused by Gerhard von Rad of continuing to reflect an altogether too mechanistic view of righteousness,¹⁰⁶ Eichrodt clearly expresses himself as in support of the concept of SDK as relationship. Should there be any doubt about this one might well consider Eichrodt's conclusion with regard to SDK:

. . . the essence of the original biblical concept of God's righteousness lies neither in the ethical postulate of a moral world order nor in an idea of impartial retribution imposed by some inner necessity nor in the personification of the ethical in God. Instead it exalts over all abstract ethical ideas a loyalty manifested in the concrete relationships of community. It is true that this is firmly related to the Law as the basis of community, but its meaning is not exhausted in the execution of retributive righteousness. It is rather a personal quality that transcends all laws and standards; it bestows permanence on a fellowship which is constantly being shattered on the rock of the Law, because it provides it with the means of mending the broken bond.¹⁰⁷

¹⁰⁵ Ibid., p. 240.

¹⁰⁶ von Rad, Old Testament Theology, Vol. I, p. 370; "Even the accounts given by Quell and by Eichrodt (Theology, Vol. I, pp. 239ff) are still too much determined by our forensic conception of righteousness."

¹⁰⁷ Ibid., p. 249.

The views of Gerhard von Rad have already been cited,¹⁰⁸ although for consistency of presentation it should at this juncture again be observed that he has insisted more strongly upon the conceptual principle of relationship as foundational for SDK than any other contemporary Old Testament theologian. To what extent the work of Koch may or may not reflect the position of von Rad is indeterminable. From an examination of von Rad's references to Koch,¹⁰⁹ and especially his own statements, one would judge that von Rad not only strongly substantiates the concept of relationship as integral to the connotation of SDK, but that he, with Koch, sets SDK within the framework of the cult.¹¹⁰ This is especially clear in his study of the liturgies of entrance and other psalms,¹¹¹ but also in his general treatment of declaratory formulae.¹¹² Concerning the basic thesis of relationship as integral to SDK, von Rad approvingly quotes Cremer (*Die paulinische Rechtfertigungslehre im Zusammenhang ihrer geschichtlichen Voraussetzungen*, Gutersloh 1901, pp. 34ff), agreeing that:

Every relationship brings with it certain claims upon conduct, and the satisfaction of these claims, which issue from the relationship and in which alone the relationship can persist, is described by our term ḥḥ.¹¹³

¹⁰⁸Supra, pp. 26ff.

¹⁰⁹von Rad, Old Testament Theology, Vol. I, pp. 373ff. Koch's thesis was done at Heidelberg.

¹¹⁰Ibid., pp. 372, 374ff.

¹¹¹Ibid., pp. 377ff; "'Righteousness' and 'Life' in the Cultic Language of the Psalms," The Problem of the Hexateuch, pp. 234ff.

¹¹²Ibid.

¹¹³von Rad, Old Testament Theology, Vol. I, p. 371.

Von Rad further quotes Cremer with approval to the effect that the relationship is itself the norm, and that these relationships fluctuate according to the complexity of man's varied involvements:

It is out and out a term denoting relationship and that it does this in the sense of referring to a real relationship between two parties . . . and not to the relationship of an object under consideration to an idea.¹¹⁴

That the concept of relationship as the essence of ṢḌḲ has permeated theological studies of a general nature, as opposed to formal and comprehensive Old Testament theologies, is confirmed by an examination of Robert C. Dentan's The Knowledge of God in Ancient Israel. Although Dentan does not set forth the well-rounded views on ṢḌḲ which characterize the work of von Rad, he does, in his consideration of the "character of God," speak of man's righteousness in the following manner:

When transferred to the realm of human character, the concept of 'rightness' does not lose this simple, basic sense of conformity to a norm, but naturally its meaning becomes a bit more complex, so that it might better be defined as 'fidelity in the discharge of obligations' or 'the fulfillment of responsibilities inherent in a relationship.'¹¹⁵

In summary, Eichrodt and von Rad lend clear support to the concept of ṢḌḲ as relationship; a concept that crystallized in the work of Cremer, was deepened in the studies of Pedersen, and

¹¹⁴Ibid., citing Cremer, Biblisch-theologisches Wörterbuch, 7th edition, Gotha, 1893, pp. 273-5.

¹¹⁵Robert C. Dentan. The Knowledge of God in Ancient Israel (New York: The Seabury Press, 1968), p. 167. Dentan does not, however, carry over the concept of relationship into his concept of the righteousness of God; which he describes as, "the integrity of his character as a judge . . ." p. 168.

ö/ considerably broadened by Koch's emphases upon the cultic concept of ŞDK. Köhler lends strong support to the concept of relationship as fundamental for the connotation of ŞDK, but does not always embody the full impact of the concept in his total treatment of ŞDK. Vriezen sets ŞDK clearly in the context of the covenant relationship, as does Jacob, but neither traces out as fully as Eichrodt, von Rad, or Köhler the positive impact of the conception. Jacob, as already noted, maintains the views of Kautzsch; seemingly fearful that in reaction to the juristic concept of ŞDK one might abandon the positive aspect of juristic declarations in its role of judging whether or not one has maintained conformity to the demands of the norm. It should be pointed out, however, that the views of von Rad and Koch leave adequate room for the fulfillment of the demands of the relationship. In fact, Koch places "trust" (Vertrauen) as the minimum challenge to cultic participation and "fulfillment" (v^ullkommen) as the highest challenge which confronts one seeking admittance to cultic life. o/ l/ Dentan only touches indirectly upon the concept, but when he does so he utilizes terminology (and sets the material off in such manner as to indicate direct quotation--yet, without citing sources) in such a manner as to lead to what is likely a justifiable conclusion that relationship is the deciding factor in the determination of ŞDK.

New Testament Theologies

New Testament theology also reflects the conception of ŞDK as relationship. Cremer's basic work was itself a study of the

Pauline teaching of justification in relationship to its historical presuppositions ("Die paulinische Rechtfertigungslehre im Zusammenhange ihrer geschichtlichen Voraussetzungen"). Peter Stuhlmacher, whose published thesis, "Gerechtigkeit Gottes bei Paul," contributes most significantly to the historical development of $\text{\$DK}$, with particular attention to $\text{\$DK}$ within the Old Testament, had New Testament theology as its major thrust.

The Theology of the New Testament by Bultmann strongly supports the conception of relationship as inherent in the connotation of righteousness. In discussing the perplexities aroused in a discussion of whether a man who is justified ("rightwised" is the term used by the translator) is actually righteous or only regarded as righteous in the sight of God, Bultmann insisted that such an argument rests upon an essentially erroneous preconception. To quote him fully,

. . . the old debate over whether he who is rightwised is really righteous or is only regarded 'as if' he were righteous, rests upon a misunderstanding. So does the question: How is it possible for him to be a truly righteous man? So does the temptation to supply an 'as if'. So, finally, does the problem how Paul can, nevertheless, proceed to place these truly righteous, and hence 'sinless,' men under the ethical imperative. These perplexities all rest upon the misunderstanding that 'righteousness' denotes the ethical quality of a man, whereas in truth it means his relation to God.¹¹⁶

Bultmann further buttresses his argument through his equation of the "righteous of God" and "salvation" in the book of Romans. To cite Bultmann at length once more:

¹¹⁶ Rudolf Bultmann, Theology of the New Testament, Vol. I. translated by Kendrick Grobel (New York: Charles Scribner's Sons, 1951), p. 277. Emphasis is mine.

. . . dikaisoyne (and likewise dikaios, 'righteous') is used in both an ethical sense (then meaning 'uprightness') and a forensic sense. When it denotes the condition for (or the essence of) salvation, dikaisoyne is a forensic term. It does not mean the ethical quality of a person. It does not mean any quality at all, but a relationship. That is dikaisoyne is not something a person has in the verdict of the 'forum' (law-court - the sense of 'forum' for which 'forum' from which 'forensic' as here is derived) to which he is accountable.¹¹⁷

That such a specific concept of "relationship" as fundamental to the biblical conception of $\text{\$DK}$ does not characterize every theology of the New Testament may be illustrated by an examination of Alan Richardson's, An Introduction to the Theology of the New Testament.¹¹⁸ Although Richardson has a conception of $\text{\$DK}$ which is viable and lively as opposed to legalistic and juristic in the rigid sense,¹¹⁹ at no point in his discussions does he draw on the results of Cremer and his successors, either directly nor, so far as is clearly observable, indirectly.

Special Studies Within the Old Testament

Among special studies in the realm of Old Testament research, the works of Aubrey Johnson (Sacral Kingship In Ancient Israel, 1955) and Sigmund Mowinckel (He That Cometh, Eng. Tr. 1954) both indirectly deal with the concept of relationship as significant

¹¹⁷ Ibid., pp. 271-272.

¹¹⁸ Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper & Brothers, Publishers, 1958).

¹¹⁹ Ibid., cf. his emphasis upon the demonstration of God's righteousness through his willingness to deliver Israel despite her sin (p. 79); the prophetic union of a doctrine of salvation "through the operation of the righteousness of God, despite the sinfulness and utter unworthiness of Israel" (p. 81); and his positive treatment of New Testament justification, pp. 232ff.

for the connotation of $\$DK$; both emphases appearing in connection with kingship in Israel. Johnson, for example, suggests that,

if the nation is to prosper, the king must act as the embodiment of 'righteousness' ($\$7Y$, $\$77Y$). That is to say, it is first and foremost his concern to see that the behavior of society at large is thoroughly 'righteous' ($\$7'Y$) and that, to this end, the sanctions of the group, particularly the nation's laws are uniformly observed throughout the different strata of society; for it is only in this way, when the individual is restrained from doing 'what is right in his own eyes', that the well-being ($\$77$) of the nation, in fact its life or vitality ($\$7''$) can be assured.¹²⁰

Despite the fact that Johnson relates $\$DK$ to observing the law and restraining the individual, he sets the whole of the consideration in the larger framework of the wholeness of the community. Further, in his discussion of the manner in which $\$DK$ is linked with the traditional kings of Jerusalem, he calls attention to the fact that Abdi-Hiba, although employing Accadian, made use of a cognate term in order to affirm "that he has done or said the right thing in his dealings with the king of Egypt," and, also;

such an early use of this root in the Canaanite area is well attested outside Jerusalem in the Ras Shamra tablets . . . where it is used quite clearly to denote the thought of right relationship as when it is said of krt, the king: "He did not find his rightful wife, His proper spouse."¹²¹

In an altogether different context, Johnson calls attention to the fact that "derivatives in Arabic and Syria . . . are used respectively to express the ties of friendship and kinship." The man who is righteous, therefore, is the man who is "loyal to his

¹²⁰ Aubrey Johnson, Sacral Kingship in Ancient Israel (Cardiff: University of Wales Press, 1955), p. 3.

¹²¹ Ibid., p. 31.

recognized function within the social unit." Since, however, as Robertson Smith first suggested, gods and men formed a natural community, righteousness must ultimately be related to God, and "When all is said and done, it [i.e., the community, or kin group] is ultimately dependent for its existence upon the SEDEK, the loyalty or right relation, of Jahweh.¹²² With regard to El Elyon, he notes, "We shall probably not be far wrong if we assume that El Elyon, besides being MELEK ("King") and ADON ("Lord"), was also the personification of SEDEK - the focus of the loyalty or right relation of the social unit and so the source of its well-being."¹²³

In discussing the endowment which Yahweh bestowed upon the king, Sigmund Mowinckel identifies them as "righteousness" and "blessing." Of righteousness as Yahweh's endowment on the king by which the equilibrium of the community is maintained, he says:

'Righteousness', 'being right', means living by Yahweh's justice and according to Israelite custom. In the widest sense it includes the will and the ability to maintain the customs, rights, and prosperity of the community under the covenant, the ability to 'judge', i.e., to rule rightly, to do the right thing and in general to maintain due order in affairs. Yahweh himself gives to the king his own judgments and righteousness, i.e., His own ability to rule justly (Ps. lxxii, 2). The royal Sceptre is the 'sceptre of righteousness' (Ps. xlv, 7).¹²⁴

¹²² Aubrey Johnson, "The Role of the King in the Jerusalem Cultus," The Labyrinth, ed. S. H. Hooke, pp. 71-112, p. 76f. At this juncture of his article Johnson is citing, quite extensively the views of S. A. Cook, Cambridge Ancient History, Vols. II (1924) and III (1929).

¹²³ Ibid., p. 84.

¹²⁴ Sigmund Mowinckel, He That Cometh, Translated by G. W. Anderson (Oxford: Basil Blackwell, 1956), pp. 67f.

Thus, although neither Johnson nor Mowinckel was concerned to discuss the full range of SDK, they did touch significantly upon the issue, and when they did so the element of "relationship" was integral to the emphases of both. This is not to suggest that either Johnson or Mowinckel consciously inherited emphases of Cremer and his successors, but it is to suggest that however incidental the discussion of SDK may have been to the major thrust of both writers, when the issue did emerge it did so in the context of the "wholeness" of the community.

Dictionary Articles

The concept of SDK as conformity to a relationship is clearly reflected in at least two major biblical-theological dictionaries, the Interpreter's Dictionary of the Bible, and the Theological Dictionary of the New Testament (Theologisches Wörterbuch zum Neuen Testament). Interestingly enough the latter (TDNT) is in the literary tradition of Cremer's Biblisch-theologisches Wörterbuch der neutestamentlichen Gräcität, the first edition of which was printed in 1866, and in the seventh edition of which Cremer made some of his more suggestive observations concerning the connotation of SDK. ö
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Since Elizabeth Rice Achtemeier, whose stimulating thesis, "The Gospel of Righteousness; The Study of the Meaning of SDQ and Its Derivatives in the Old Testament" (Columbia, 1959) prepared the article, "Righteousness in the Old Testament," it should occasion no surprise to those acquainted with her Ph.D. thesis that the article for the dictionary fully embraces the essential conclusion of Cremer and Pedersen.

The concept deserves some negative definitions. In the OT it is not behavior in accordance with an ethical legal, psychological, religious or spiritual norm. It is not conduct which is dictated by either human or divine nature no matter how undefiled. It is not an action appropriate to the attainment of a specific goal. It is not an impartial ministry to one's fellow men. It is not equivalent to giving every man his just dues.

Rather, righteousness is in the OT the fulfillment of the demands of a relationship, whether that relationship be with men or with God. Each man is set within a multitude of relationships . . . And each of these relationships brings with it specific demands, the fulfillment of which constitutes righteousness. The demands may differ from relationship to relationship; righteousness in one situation; may be unrighteousness in another. Further, there is no norm of righteousness outside the relationship itself. When God or man fulfills the conditions imposed upon him by a relationship, he is, in OT terms, righteous.¹²⁵

ö/ The definitive and exhaustive scholarship inherent within the Theological Dictionary of the New Testament (Theologisches Wörterbuch zum Neuen Testament) also embraces the concept of relationship as intrinsic to the proper connotation of SDK in Old Testament theology. The contribution of Quell fails to deal as pointedly with this conception as does that of Schrenk, although Quell does speak of SDK in the context of relationship. Quell interprets the full range of "law" within the Old Testament as set primarily within the context of the law court and the judge who declares the accused vindicated, (in the forensic sense).

¹²⁵E. R. Achtemeier, "Righteousness in the OT," Interpreter's Dictionary of the Bible, ed. George A. Buttrick, Vol. R-Z (New York/Nashville: Abingdon Press, 1962), pp. 80-85. p. 80. Since the article on "Righteousness in the NT" is authored by Paul J. Achtemeier it is not surprising that it interprets "righteous" from the same essential stance, suggesting in a prefatory statement that "The use of the concept 'righteousness' in the NT presumes a covenant relationship, which for its preservation, needs the active participation of both covenant partners. Thus, the one who upholds, and therefore participates in, this covenant relationship is designated 'righteous.'" Ibid., p. 91.



Strictly, this picture of the legal process (נִסְיָן) is always present when the OT describes as righteous the pious man who is acknowledged by Yahweh. As the judge decides between two parties, pronouncing in favor of the צַדִּיק and against the רָשָׁע the wrongdoer, so Yahweh takes action when He intervenes in the confusion of human affairs on behalf of the pious who keep His laws.¹²⁶

Since Quell makes no attempt to discuss the full range of שְׂדָקָה (he wrote only slightly over four pages dealing with law in the Old Testament; the remainder of the treatment of שְׂדָקָה having been written by Gottlob Schrenk; i.e., pp. 178-225), he should hardly be criticized for being "still too much determined by our forensic conception of righteousness."¹²⁷ That Quell does set שְׂדָקָה within the framework of relationship is clearly implied by his suggestion that שְׂדָקָה may best be defined as the fulfilled state of שְׁלֵמוֹת ("peace," or, better, "wholeness"):

From צַדִּיק as the norm for the fulfilled state of שְׁלֵמוֹת there arises צַדִּיק as action, as the conduct which brings about, renews and secures this state.¹²⁸

Although s^edakah by the time of Jesus, according to Schrenk, came to mean "benevolence" or "almsgiving" as that action connoted generosity or benevolence to the helpless, the background of the

¹²⁶Gottfried Quell, "The Concept of Law in the OT," Theological Dictionary of the New Testament, ed. Gerhard Kittel. Geoffrey W. Bromiley Translator and Editor (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1964), p. 177; henceforth referred to as TDNT.

¹²⁷von Rad, Old Testament Theology, Vol. I, p. 370. It should be added, however, that the fuller treatment of Schrenk, although recognizing the role of relationship, may legitimately be characterized as "too much determined by our forensic conception of righteousness." Von Rad's criticism is, therefore, quite appropos.

¹²⁸Quell, op. cit., p. 177.

term in LXX was far richer than one's characteristics of generosity and benevolence -- as commendable as those actions might have been. In all-but-inclusive endorsement of the works of Diestel, Kautzsch, and Cremer, (although Cremer is not mentioned in this context, credit is given to him in a footnote as one who "especially insisted on the element of relationship in $\eta\pi\tau\lambda$." ¹²⁹ Schrenk rejects the Greek view that "a man is dikaïos who satisfies ordinary legal norms . . . here the dikaïos is the man who fulfills his duties towards God's claim in this relationship." ¹³⁰ That this is not a casual reference to relationship, unrelated to the conceptual principle presently under discussion, is clearly indicated by his further, more detailed, statement:

The etymological discussions of Diestel and Kautzsch who work out thoroughly the idea of the consistent and normative action of God (God Himself being the norm rather than standing under it), bring out something of the meaning of $\eta\pi\tau\lambda$ but hardly exhaust it. It should be emphasised particularly that $\eta\pi\tau\lambda$ implies relationship. A man is righteous when he meets certain claims which another has on him in virtue of relationship. Even the righteousness of God is primarily His covenantal rule in fellowship with His people. ¹³¹

Thus, it is clear that in two highly respected biblical-theological dictionaries (one from an English-speaking source and the other from a German-speaking origin), the concept of $\$DK$ is forthrightly maintained in terms of fidelity to a relationship; a relationship(s) which makes its(their) demand(s), to be sure,

¹²⁹ Gottlob Schrenk, TDNT, II, p. 195.

¹³⁰ Ibid., p. 185.

¹³¹ Ibid., p. 195.

but a relationship that is itself the norm by which ṢḌḲ is both ascertained and declared.

Translations of ṢḌḲ by the RSV Translators of
Prophetic Literature

Terms used to translate ṢḌḲ and its derivatives within translations of the Hebrew Bible should also give instructive insight into the connotation of ṢḌḲ within contemporary Old Testament scholarship of the English-speaking world. The Revised Standard Version has been chosen as illustrative primarily because of its wide-spread usage in contemporary English-speaking circles of research (cf. Table 1, pp. 57-59).

There are no significant variations between citations in the RSV concordance (Nelson)¹³² and the Hebrew concordances of Lisowsky¹³³ and Mandelkern.¹³⁴ For purposes of comparison with the RSV translations, however, the citations of ṢḌḲ in Lisowsky are collected in Table 3, pp. 63ff.

To trace the translation of the verb (ṣadeḳ), the noun (ṣedeḳ and ṣ^eḏaḳah, concerning which Quell sees "no discernible shift of meaning as between the masc. and fem.") and the adjective (ṣaddiḳ) is at once to confront both the complexity of the problem inherent

¹³² John W. Ellison, Nelson's Complete Concordance of the Revised Standard Version Bible (New York: Thomas Nelson & Sons, 1957).

¹³³ Gerhard Lisowsky, Konkordanz Zum Hebraischen Alten Testament, Second Edition (Stuttgart: Württembergische Bibelanstalt, 1958).

¹³⁴ Salomon Mandelkern, Veteris Testamenti Concordantiae, 2 Volumes (Graz: Akademische Druck- u. Verlagsanstalt, 1955).

in conveying the proper connotation of $\text{\$DK}$ within a wide variety of contextual usages, and at the same time to discern an essentially consistent interpretation of the concept along at least four distinct lines of emphasis. As an aid to such an examination Table 1 (pp. 57-59) cites the distribution of $\text{\$DK}$ and its derivatives within prophetic literature. Table 2 (cf. p. 60) categorizes the ways in which $\text{\$DK}$ and its derivatives are translated in the RSV.

From the attached evidence (cf. Tables 1 through 3, pp. 57ff. it is obvious that the proponderant usage of the root $\text{\$DK}$, or at least to judge so by the result of translators of the RSV, deals with varying connotations of "righteousness;" 141 of 172 occurrences, or 82% of all translations, falling into this category.

A much lesser, but nonetheless significant, number of occurrences, 20 of 172, or 11+%, is translated with words reminiscent of "salvation." Thus, 11+% of the total number of occurrences connote the saving act(s) of God; his faithful response to the relationship established within the framework of the covenant.

On 9 occasions "innocence" or "justness" predominates in the translation of $\text{\$DK}$; 5+% of all occurrences reflecting such a conceptual foundation.

Finally, on 2 occasions out of a total of 172 uses of $\text{\$DK}$, RSV translators suggest "truth" as the essential connotation of the word; only 1+% of all usages reflecting this concept.

Of 172 occurrences of $\text{\$DK}$ in the RSV translation of prophetic literature, therefore, there remains a residual of 150

usages, or 87+% of all occurrences in which $\text{\$DK}$ is translated by some aspect of "righteousness" (141 occasions) or "justify" (9). Only in 22 contexts out of a total of 172, or 12+%, does the RSV utilize a reasonably clear concept other than that of "righteousness" or "justify."

Assuming that the RSV translators have correctly translated the 22 contexts in which some concept other than that of the English "righteousness" has been utilized in translation, one still confronts a preponderant residual (87+%) in which the specific denotation of the root $\text{\$DK}$ is less than clear to say the least. Those cases in which some concept of the English "righteousness" has been used in translation are less than clear because the word "righteousness" itself fails to convey clearly to the modern mind the conceptual principles involved in $\text{\$DK}$.

The fact that the connotation of "righteousness" within the English language has been highly influenced by juristic and legalistic connotations of $\text{\$DK}$ which characterized earlier biblical studies from Graeco-Roman thought and the time of the Fathers through the Reformation makes RSV translations of secondary value in determining the precise denotation of the word according to strict Old Testament judgments. Thus, for the specific denotation of $\text{\$DK}$ examining RSV translations will hardly suffice. One must turn to a more specific examination of the contextual usage of $\text{\$DK}$ and its derivatives in individual passages -- including the usage of synonyms and antonyms in the same context. It is to such an examination of $\text{\$DK}$ within prophetic literature that succeeding chapters of this investigation will be addressed.

TABLE 1

THE DISTRIBUTION OF TRANSLATIONS OF שָׁדָק AND ITS
DERIVATIVES WITHIN THE PROPHETIC LITERATURE (RSV)

I. RSV TRANSLATIONS OF שָׁדָק

| | |
|---|-----------------|
| "Appear righteous" (2) | Ezek. 16:51, 52 |
| "More in the right" (1) | Ezek. 16:52 |
| "Shown . . . less guilty" (1) | Jer. 3:11 |
| "Acquit" (1) | Isa. 5:23 |
| "Turn to Righteousness" (1) | Dan. 12:3 |
| "Be restored to its rightful state" (1) | Dan. 8:14 |
| "To be accounted righteous" (1) | Isa. 53:11 |
| "He who vindicates" (1) | Isa. 50:8 |
| "Shall triumph" (1) | Isa. 45:25 |
| "To justify" (1) | Isa. 43:9 |
| "Proved right" (1) | Isa. 43:26 |

II. RSV TRANSLATIONS OF שְׁדָּקָה

| | | |
|------------------------|-----------|--------------|
| "Righteousness" (25) | Isa. 1:21 | Isa. 58:8 |
| | 1:26 | 61:3 |
| | 11:4 | 64:4 |
| | 11:5 | Dan. 9:24 |
| | 16:5 | Hos. 2:21 |
| | 26:9 | 10:12 |
| | 26:10 | Jer. 22:13 |
| | 32:1 | 23:6 |
| | 42:6 | 31:23 (22) |
| | 42:21 | 33:16 |
| | 45:8 | Zeph. 2:3 |
| | 45:13 | Ezek. 3:20 |
| | 51:7 | |
| | | |
| "Vindication" (2) | | Isa. 62:1, 2 |
| "Deliverance" (2) | | Isa. 51:1, 5 |
| "Righteous" (adj.) (1) | | Isa. 58:2 |

| | |
|-------------------|--------------------------|
| "Righteously" (1) | Jer. 11:20 |
| "Just" (adj.) (3) | Ezek. 45:10 ³ |
| "Justly" (1) | Isa. 59:4 |
| "Victory" (1) | Isa. 41:2 |
| "Victorious" (1) | Isa. 41:10 |
| "True" (1) | Jer. 50:7 |
| "Truth" (1) | Isa. 45:19 |

III. RSV TRANSLATIONS OF רְדִיפָה רְדִיפָה

| | | | |
|----------------------|--------------------|-------------------------------|--|
| "Righteousness" (49) | Isa. 1:27 | Zech. 8:8 | |
| | 5:7 | Mal. 3:20 | |
| | 5:16 | Dan. 4:27 (24) <u>Aramaic</u> | |
| | 9:6 | 9:7 | |
| | 10:22 | 9:18 | |
| | 28:17 | Jer. 9:24 (23) | |
| | 32:16 | 22:3 | |
| | 32:17 ² | 22:15 | |
| | 33:5 | 23:5 | |
| | 45:8 | 33:15 | |
| | 45:23 | Ezek. 14:14 | |
| | 45:24 | 14:20 | |
| | 48:18 | 18:20 | |
| | 54:14 | 18:22 | |
| | 56:1 | 18:24 | |
| | 57:12 | 18:26 | |
| | 58:2 | 33:12 ² | |
| | 59:9 | 33:13 | |
| | 59:14 | 45:9 | |
| | 59:16 | Hos. 10:12 | |
| | 59:17 | Amos 5:7 | |
| | 60:17 | 5:24 | |
| | 61:10 | 6:12 | |
| | 61:11 | | |
| "Righteously" (1) | | Isa. 33:15 | |
| "Right" (10) | Isa. 5:23 | Ezek. 18:21 | |
| | 48:1 | 18:27 | |
| | Mal. 3:3 | 33:14 | |
| | Ezek. 18:5 | 33:16 | |
| | 18:19 | 33:19 | |
| "Righteous" (1) | | Jer. 33:15 | |
| "Righteous acts" (1) | | Dan. 9:16 | |

"Righteous deeds" (5)

Isa. 64:6 (5)
Ezek. 3:20
18:24
33:13
33:18

"Uprightness" (1)

Jer. 4:2

"Deliverance" (6)

Isa. 46:12
46:13
51:6

Isa. 51:8
56:1
Micah 7:9

"Vindication" (4)

Isa. 54:17
63:1
Jer. 51:10
Joel 2:23

"Saving acts" (1)

Micah 6:5

IV. RSV TRANSLATIONS OF צַדִּיק

"Righteous" (noun) (17)

Mal. 3:18
Amos 5:12
2:6
Isa. 3:10
26:7²
Jer. 20:12
Hab. 1:4
2:4

Ezek. 13:22
18:20
21:3 (8)
21:4 (9)
33:12²
33:13
33:18

"Righteous (adj.) (10)

Isa. 26:2
45:21
60:21
Dan. 9:14
Jer. 12:1

Jer. 23:5
Hab. 1:13
Zeph. 3:5
Ezek. 18:5
18:9

"Righteous man" (7)

Isa. 57:1²
Ezek. 3:20
3:21

Ezek. 18:24
18:26
23:45 (Plural)

"Righteous One" (2)

Isa. 24:16
53:11

"He is right" (1)

Isa. 41:26

"Him who is in the right" (1)

Isa. 29:21

"Innocent" (1)

Isa. 5:23

"Tyrant" (1)

Isa. 49:24

"Triumphant" (1)

Zech. 9:9

"Upright" (1)

Hos. 14:10

TABLE 2
RSV TRANSLATIONS OF SDK
Within Prophetic Literature

| | דָּלָץ | דָּלָץ | הָדָלָץ | דָּלָץ | Total |
|-------------------------------|--------|--------|---------|--------|------------|
| I. Righteousness | 0 | 25 | 49 | 0 | 74 |
| Righteous | 0 | 0 | 0 | 17 | 17 |
| Righteous (adj.) | 0 | 1 | 1 | 10 | 12 |
| Righteously | 0 | 1 | 1 | 0 | 2 |
| Right | 0 | 0 | 10 | 0 | 10 |
| Righteous acts | 0 | 0 | 1 | 0 | 1 |
| Righteous deeds | 0 | 0 | 5 | 0 | 5 |
| Righteous man | 0 | 0 | 0 | 7 | 7 |
| Righteous one | 0 | 0 | 0 | 2 | 2 |
| Uprightness | 0 | 0 | 1 | 0 | 1 |
| He who is right | 0 | 0 | 0 | 1 | 1 |
| Him who is in the right | 0 | 0 | 0 | 1 | 1 |
| Appear righteous | 2 | 0 | 0 | 0 | 2 |
| More in the right | 1 | 0 | 0 | 0 | 1 |
| Turn to righteousness | 1 | 0 | 0 | 0 | 1 |
| Be restored to rightful state | 1 | 0 | 0 | 0 | 1 |
| To be accounted righteous | 1 | 0 | 0 | 0 | 1 |
| Proved right | 1 | 0 | 0 | 0 | 1 |
| Tyrant (questionable transl.) | 0 | 0 | 0 | 1 | 1 |
| | | | | | <u>141</u> |
| II. True | 0 | 1 | 0 | 0 | 1 |
| Truth | 0 | 1 | 0 | 0 | <u>1</u> |
| | | | | | 2 |
| III. Just (adj.) | 0 | 3 | 0 | 0 | 3 |
| Justly | 0 | 1 | 0 | 0 | 1 |
| To justify | 1 | 0 | 0 | 0 | 1 |
| Shown less guilty | 1 | 0 | 0 | 0 | 1 |
| Innocent | 0 | 0 | 0 | 1 | 1 |
| Acquit | 1 | 0 | 0 | 0 | 1 |
| Upright | 0 | 0 | 0 | 1 | <u>1</u> |
| | | | | | 9 |
| IV. Vindication | 0 | 2 | 4 | 0 | 6 |
| He who vindicates | 1 | 0 | 0 | 0 | 1 |
| Deliverance | 0 | 2 | 6 | 0 | 8 |
| Saving acts | 0 | 0 | 1 | 0 | 1 |
| Victory | 0 | 1 | 0 | 0 | 1 |
| Victorious | 0 | 1 | 0 | 0 | 1 |
| Triumphant | 0 | 0 | 0 | 1 | 1 |
| . . . shall triumph | 1 | 0 | 0 | 0 | <u>1</u> |
| | | | | | 20 |
| TOTALS | 12 | 39 | 79 | 42 | 172 |

TABLE 3

THE DISTRIBUTION OF TRANSLATIONS OF ṢḌḲ AND ITS
DERIVATIVES WITHIN THE PROPHETIC LITERATURE (MT)^a

I. MT TRANSLATIONS OF ṢḌḲ

Qal. gerecht, richtigsein/to be just,
in the right/iustum, rectum, probum
esse

| | | | |
|------|-------|-------|-------|
| Isa. | 43:9 | Ezek. | 16:52 |
| | 43:26 | Dan. | 8:14 |
| | 45:25 | | |

Piel. rechtfertigen, Recht geben/to
justify/declarare iustum

| | |
|-------|-------|
| Jer. | 3:11 |
| Ezek. | 16:51 |
| | 16:52 |

Hipheel. gerecht machen, Recht geben/to
make righteous, to pronounce just, iustum
declarare

| | | | |
|------|------|------|-------|
| Isa. | 5:23 | Isa. | 53:11 |
| | 50:8 | Dan. | 12:3 |

II. MT TRANSLATIONS OF ṢḌḲ

Recht, Gerechtigkeit/right, justice/
ius, rectum, iustitia

| | | | | | |
|------|-------|------|-------|-------|--------------------|
| Isa. | 1:26 | Isa. | 51:1 | Jer. | 23:6 |
| | 11:4 | | 51:7 | | 31:23 |
| | 16:5 | | 58:2 | | 33:16 |
| | 32:1 | | 59:4 | | 50:7 |
| | 41:10 | | 61:3 | Ezek. | 3:20 |
| | 42:6 | | 64:4 | | 45:10 ³ |
| | 42:21 | Jer. | 11:20 | Hos. | 2:21 |
| | 45:13 | | 22:13 | | |

^aThe MT and RSV treatments of ṢḌḲ are identical with two exceptions. ṢḌḲ appears twice in the MT of Ezek. 3:21 but the RSV translator has emended the text and translated only one. In Ezek. 33:12 the root ṣaddik appears only twice in the MT but the RSV translator has emended the text to give a translation which suggests three usages.

As Subject:

Isa. 1:21
11:5
41:2
51:5
58:8
62:1

As Object:

Isa. 26:9
26:10
45:8
45:19
62:2
Hos. 10:12
Zeph. 2:3
Dan. 9:24

III. MT TRANSLATIONS OF הַגְּדֻלָּה
 הַגְּדֻלָּה

Gerechtigkeit/justice/justitia,
rectum, pietas, salus

| | | |
|--------------------|-------------|-------------|
| Isa. 1:27 | Isa. 59:16 | Ezek. 33:18 |
| 5:7 | 61:10 | Hos. 10:12 |
| 5:16 | 63:1 | Joel 2:23 |
| 9:6 | Jer. 4:2 | Amos 6:12 |
| 10:22 | 33:15 | Micah 7:9 |
| 32:17 ² | Ezek. 14:14 | Zech. 8:8 |
| 33:5 | 14:20 | Mal. 3:3 |
| 33:15 | 18:22 | 3:20 |
| 46:12 | 18:24 | Dan. 9:16 |
| 48:1 | 18:26 | 9:18 |
| 54:14 | 33:13 | |

As Subject:

| | |
|------------|------------|
| Isa. 32:16 | Isa. 59:9 |
| 45:8 | 59:14 |
| 45:23 | 64:5 |
| 45:24 | Ezek. 3:20 |
| 48:18 | 18:20 |
| 51:6 | 18:24 |
| 51:8 | 33:12 |
| 54:17 | Amos 5:24 |
| 56:1 | Dan. 9:7 |
| 58:2 | |

As Object:

Isa. 5:23 Jer. 51:10

As Object (continued):

| | |
|------------|------------|
| Isa. 28:17 | Ezek. 18:5 |
| 46:13 | 18:19 |
| 56:1 | 18:21 |
| 57:12 | 18:27 |
| 59:17 | 33:13 |
| 60:17 | 33:14 |
| 61:11 | 33:16 |
| Jer. 9:23 | 33:19 |
| 22:3 | 45:9 |
| 22:15 | Amos 5:7 |
| 23:5 | Micah 6:5 |
| 33:15 | |

Aramaic:

Dan. 4:24

IV. MT TRANSLATIONS OF צָדִיק

gerecht/just, righteous/iustus

| | |
|-------------------|------------|
| Isa. 3:10 | Ezek. 18:5 |
| 5:23 | 18:9 |
| 24:16 | 18:20 |
| 26:2 | 18:24 |
| 26:72 | 18:26 |
| 41:26 | 23:45 |
| 45:21 | 33:12 |
| 49:24 | 33:13 |
| 60:21 | 33:18 |
| Jer. 12:1 | Amos 5:12 |
| 23:5 | Zeph. 3:5 |
| Ezek. 3:20 | Zech. 9:9 |
| 3:21 ² | Mal. 3:18 |
| 13:22 | Dan. 9:14 |

As Subject:

| |
|------------------------|
| Isa. 57:1 ² |
| Ezek. 33:12 |
| Hos. 14:10 |
| Hab. 2:4 |

As Object:

| | |
|------------|------------|
| Isa. 29:21 | Ezek. 21:9 |
| 53:11 | Amos 2:6 |
| Jer. 20:12 | Hab. 1:4 |
| Ezek. 21:8 | 1:13 |

III. Summary

Prior to inaugurating an in-depth study of ŞDK brief attention should be focused upon a summation of the present investigation. This is necessary because of the determinative and foundational nature of some emphases already assumed or demonstrated within this discussion. Among those elements which are significant for future investigation of the root ŞDK in prophetic literature are: (1) a rationale for the redirection of the conceptual foundations of ŞDK (2) the foundational nature of relationship for biblical categories of thought (3) a summary of the conceptual foundations emergent during the historical research of the root, and (4) a working definition both to guide in the examination of ŞDK in prophetic literature, and to be corrected if needed in light of the ex-investigation of ŞDK and its derivatives in prophetic literature.

A Rationale for the Redirection of the Conceptual Foundations of ŞDK

That for many there has been a radical reorientation of the conceptual foundations of ŞDK is obvious, even on a superficial examination of the evidence. Although no attempt to offer a complete rationale for this phenomenon will be attempted, there are at least two considerations which deserve mention.

First, the conceptual framework by which man comprehends reality has undergone, and is presently undergoing, radical reorientation. Unless this judgment is entirely false then one should not be surprised that a redirection of the manner by which

reality is conceived should reach to the heart of fundamental conceptual foundations of biblical theology; including so central a concept as $\$D\mathbb{X}$ and its derivatives.

In support of the thesis that man's comprehension of reality has experienced specific and distinct reorientation with regard to reality, C. A. van Peursen suggests that man has experienced three periods in his developing apprehension of reality; the mythical, the ontological, and the functional. We are now in a period of transition between the ontological and the functional perception of reality insists van Peursen, who distinguishes the three methods of perception as follows:

In the period of myth, the main issue was that something is; in the period of ontological thinking, it was what something is; in the period of functional thinking, it is how something is, how it functions.¹³⁵

During the mythical era the world was one of fascination in which subject and object were merged into one within the framework of a magic world. In the ontological era, however, man is freed from the fear of magic, and "the gods retire to some supernatural abode and leave the world to man An interest develops in the 'nature of things' and objects are slowly organized into a hierarchy. . . . its peculiar danger . . . is that it becomes 'substantialistic,' isolating the substances, dealing with 'things in themselves.'" ¹³⁶ In the functional period, continues

¹³⁵Harvey Cox, The Secular City (London: SCM Press Ltd., 1965), p. 65. Citing C. A. van Peursen, "Man and Reality -- The History of Human Thought," The Student World, LVI (First Quarter, 1963), p. 13.

¹³⁶Ibid., p. 64.

van Peursen,

. . . there is no longer an ontological way of thinking, a thinking about higher . . . metaphysical beings . . . only that which is directly related to us is real. Things do not exist in themselves; they are no longer substances, but they exist in and for the sake of what they do with us and what we do with them.¹³⁷

That such an appraisal does not do full justice to the biblical view of reality may be quite correct, and it may be equally as correct that van Peursen's thesis does not fully explain the reason for the reorientation of attitudes concerning SDK. But neither are his views totally unrelated to the subject at hand. Nor is van Peursen's thesis hostile to the fundamental biblical view of reality. To the contrary, van Peursen believes that the view of truth emerging from the functional approach to reality is much nearer the biblical view of reality than the mythical and ontological approaches. He attempts to illustrate the coherence of the biblical and the functional views of reality through a study of emet. Truth, according to van Peursen, is used of something that can be counted on -- a vine that bears fruit, or of God who is "true" because he carries to fulfillment his given word. "Performance is the yardstick of truth. There is no necessary contradiction between the biblical view of truth and that which is emerging in our functional society."¹³⁸ Cox summarizes well the relationship between the biblical view of reality and the functional as espoused by van Peursen:

¹³⁷ Ibid., p. 65. Citing van Peursen, op. cit., p. 16.

¹³⁸ Ibid., citing van Peursen, "The Concept of Truth in the Modern University," The Student World, LVI (Fourth Quarter, 1963), p. 350.

Van Peursen's verdict should not surprise us. The Jews had no gift for ontology at all. Asked about Yahweh, the average Old Testament Israelite would never have answered in terms of metaphysical categories -- omniscience, omnipresence, and the like. He would have told his interrogator what Yahweh had done: brought him up out of the land of Egypt, the house of bondage. This is a functional, not an ontological, way of speaking and conceptualizing.¹³⁹

Thus the functional approach to reality sounds strangely akin to the view of $\text{\$DK}$ proposed by an ever-growing number of Old Testament scholars since the time of Cremer. The whole of the conception of $\text{\$DK}$ and its derivatives as relationship and the fulfilling of demands inherent within the relationship is much more akin to the functional than to either the ontological or the mythical views of reality.¹⁴⁰ On the other hand, older juristic and legalistic connotations, as well as the definition of God's righteousness in terms of Himself, are much more closely aligned to the ontological view of reality than to the functional.

The reorientation of the conceptual foundations for $\text{\$DK}$ may well reflect the shift from the ontological to the functional view of reality. This is not to invalidate realignment in the interpretation of $\text{\$DK}$. Nor is it to call into question the scholarship of persons involved by suggesting that they have been improperly influenced by a changing conceptualization of reality. If the functional view of reality is nearer the biblical view

¹³⁹ Ibid., pp. 65f.

¹⁴⁰ cf. Cornelius van Peursen, Him Again! Translated by Annobeth Macky Gunning (Richmond: John Knox Press, 1969). Compare "The Name of God Acquires Its Meaning in Ordinary Events," pp. 15ff, and "'God' as Defined by His Relationship to Man," pp. 21ff.

than the ontological, and it well seems to be, then both the changing conception of reality and the reorientation of the conceptual foundations may constitute a return to the firm ground of biblical reality, a concrete view of reality which in recent years has been recognized with ever increasing clarity as characteristic of the Old Testament.

Second, as implied above, the reorientation of attitudes concerning ŞDK may represent a return to genuine biblical conceptions, and a parallel stripping away of accretions which have accumulated, barnacle-like, to the concept of ŞDK. If, as seems probable, the whole conception of ŞDK, whether in the Fathers or the Reformers, has been unduly influenced by the Greek and Roman views of justice, and especially the finely developed legal system of Rome (a relationship seen in the connection of "forensic" with the "forum," where legal decrees were issued), then the contemporary ferment in the study of ŞDK may be altogether proper.

Whether either of these two suggestions is legitimate can only be determined (and that only in part, especially with regard to the role of a changing perception of reality upon the conceptualization of ŞDK) in the light of an examination of each of the several contexts -- devoid, to the greatest degree possible, of all extraneous influences. It is with this task that the concluding chapters of this thesis will be concerned.

The Foundational Nature of Relationship for Biblical Categories of Thought

Recent decades have witnessed an increasing emphasis upon "relationship" as an integral and necessary conception in biblical

categories of thought. The whole of the biblical revelation has come under a personal, dynamic, and lively conceptualization. Few aspects of Israelite religion and theology have failed to yield to this emphasis upon the personal and dynamic character of biblical faith. One of the happy contributions of the study of cultic life has been to illustrate the manner in which "relationship" characterized the whole of its celebration and ritual. Whether in the recapitulation of the saving events, the proclamation of law, the declaration of the creeds, or other vital aspects, cultic life, far from stereotyped and rigid, was viable, personal, and dynamic. Sacrifice, long interpreted as a mechanical offering which was efficacious on its own merits, has long since come to be interpreted as dynamic and life giving; and this not because of any ex opere operato attitude but because it was accompanied by the spirit of the worshipper (the psalms that accompanied sacrifice testifying to the spirit of joy and gratitude attendant upon sacrifice). Studies in law and covenant have likewise erased the rigid and legalistic conception of the law and have replaced this with a positive emphasis upon the grace of God; the covenant being anterior to the demands. The role of personalities such as prophet, priest, and wise man have all been placed within a context of relationship with both God and man as has that of the king as well.

All of this is but to say that the time when the Old Testament was interpreted as legalistic and mechanical has long since been replaced by a viable and dynamic interpretation in which relationship may be said to have become the key word which

characterized the whole of the biblical revelation. If this is true should not one expect the conception of righteousness as an abstract, legal conception, grounded in the juristic interpretation of the justice of God to have been replaced by a dynamic emphasis upon righteousness as relationship? The reorientation in the conceptual foundations of $\$DK$ constitutes simply one aspect of a rediscovery of the Old Testament as the record of the personal and dynamic relationship between Yahweh of Israel and the people whom he had called into relationship (covenant).

Conceptual Foundations Leading
to a Definition of $\$DK$

Upon the basis of at least four conceptual foundations a working definition for the root $\$DK$ may be established as a tentative norm for examining the root in prophetic literature. The actual examination of the contextual usages of $\$DK$ may or may not confirm the proposed definition.

First, $\$DK$ means conformity to a norm (Diestel and Kautzsch). This thesis seems to have been established beyond serious question during the course of scholarly investigation of the root word.

Second, such conformity as characterizes $\$DK$ is to be found in the relationship(s) in which man is involved. Although the fulfillment of the demands created by the relationship is significant, the demands themselves do not constitute the norm. The relationship itself is the norm which determines $\$DK$ (Cremer). The logical implicate of this is the ancillary conclusion that the norm may fluctuate in direct relationship to the particular situation.

Third, crucial to the conception of $\text{\$D\text{K}}$ as relationship is the concern for the "wholeness" of the community which permeated the social and psychological structures of Israel (Pedersen).

Fourth, $\text{\$D\text{K}}$ is both determined by and created within the cultic sphere; the liturgies of entrance constituting one means of determining $\text{\$D\text{K}}$ and the theophanic presence of Yahweh being the means of creating one aspect of $\text{\$D\text{K}}$ (von Rad and Koch).

Hence, the following definition is posed at this juncture for the root $\text{\$D\text{K}}$ and its derivatives: $\text{\$D\text{K}}$ denotes conformation to a relationship and the equilibrious balance maintained through the fulfillment of the demands of that relationship, whether the subject be God or man.

CHAPTER II

THE CONNOTATION OF $\$D\aleph$ IN PROPHETIC LITERATURE OTHER THAN ISAIAH 40-66

In order to appreciate more fully the prophetic conception of $\$D\aleph$ and its derivatives each occurrence of the root should be examined in context; including an appraisal of contextual synonyms and antonyms. Literature should also be examined by categories with the view of ascertaining inherent variables in the usage of $\$D\aleph$ which may appear within prophetic literature. To this end literature other than Isaiah 40-66 has been subdivided into pre-exilic and post-exilic collections, leaving open the possibility of determining variables between (1) pre-exilic prophetic literature, (2) post-exilic prophetic literature, and (3) Isaiah 40-66.¹

$\$D\aleph$ in Prophetic Literature Other Than Isaiah 40-66

Following the guidance of Cremer and his successors,² the present investigation of $\$D\aleph$ has been enlarged to include the usage of synonyms and antonyms. Prior to such consideration,

¹Because of the unique and prominent use of $\$D\aleph$ in Isaiah 40-66 it appears advantageous to make a special study of that literature.

²H. Cremer, Die paulinische Rechtfertigungslehre im Zusammenhange ihrer geschichtlichen Voraussetzungen. K. Hj. Fahlgren, Sedaka nahestehende und entgegengesetzte Begriffe im Alten Testament.

however, the logical order of sequence suggests that a study of $\$DK$ should be initiated by an examination of the contextual usage of the stem.

I. Pre-exilic Prophetic Literature and the Root $\$DK$

Any comparison of pre-exilic and post-exilic prophetic literature should be developed in view of proportionate length of pre-exilic and post-exilic collections as opposed to the number of prophets assigned to each era. The RSV translation of the prophetic literature (Thomas Nelson & Sons, Publishers) occupies a total of 280 pages of text; 198 of which are commonly accepted pre-exilic collections,³ 82 of which are post-exilic (including 33 pages of Isaiah 40-66).⁴ Thus, of the total prophetic literature, pre-exilic prophets, including Jeremiah and Ezekiel, are responsible for 70+% of the total body of prophetic literature. Post-exilic sources constitute 29+% of the total prophetic collection. Isaiah 40-66 accounts for 11% of all prophetic literature, and 40+% of post-exilic prophetic literature.

$\$DK$ and its derivatives occur a total of 172 times in prophetic literature;⁵ 99 in pre-exilic literature and 73 in post-exilic literature. Thus, within prophetic literature, 57+% of

³Isaiah 1-39 (less 24-27), Jeremiah, Ezekiel, Hosea, Amos, Micah, Zephaniah, and Habakkuk.

⁴Isaiah 40-66, Joel, Obadiah, Jonah, Nahum, Haggai, Zechariah, Malachi, Daniel, and Isaiah 24-27 are reckoned post-exilic. Portions of other books are likely post-exilic as well, but no attempt has been made to isolate post-exilic additions other than Isaiah 24-27 and Isaiah 40-66. Some difficulty may be precipitated by Jeremiah and Ezekiel, primarily because their writings and theology are so closely related to the beginnings of the exilic era.

⁵cf. Tables 1 through 4 (pp. 57-63, 74).

all occurrences of $\$D\aleph$ are in pre-exilic literature. This majority usage could be misleading, however, for one should consider that 70% of all prophetic literature is of pre-exilic origin. Although pre-exilic prophetic literature constitutes 70% of the whole, it contains but 57+% of the occurrences of $\$D\aleph$. Post-exilic literature constitutes only 29+% of all prophetic literature, but it contains 42+% of the total usages of $\$D\aleph$ and its derivatives within prophetic literature.

TABLE 4

Distribution of the Root $\$D\aleph$
Among Pre-Exilic and Post-Exilic
Prophetic Literature

| | | |
|-------------|--------------|-----------|
| PRE-EXILIC | Isaiah 1-39 | 22 |
| | Jeremiah | 18 |
| | Ezekiel | 43 |
| | Hosea | 4 |
| | Amos | 5 |
| | Micah | 2 |
| | Zephaniah | 2 |
| | Habakkuk | 3 |
| | | <u>99</u> |
| POST-EXILIC | Isaiah 40-55 | 30 |
| | Isaiah 56-66 | 23 |
| | Joel | 1 |
| | Zechariah | 2 |
| | Malachi | 3 |
| | Daniel | 8 |
| | Isaiah 24-27 | 6 |
| | | <u>73</u> |
| TOTAL | | 172 |

Stated proportionately, the relationship between the percentage of usage and the percentage of total occurrences for pre-exilic prophetic literature is 57/70, or a frequency index of

.81. The proportionate relationship for post-exilic literature would stand at 42/29, or an index of 1.4. As Table 5 illustrates, on a proportionate basis, $\text{\$DK}$ occurs with double the frequency in post-exilic literature as compared with pre-exilic literature; a fact likely to be obscured if one considers only the total number of occurrences.

TABLE 5
FREQUENCY INDEX^a FOR THE USE OF $\text{\$DK}$
IN PROPHETIC LITERATURE

| LITERATURE | PERCENTAGE OF PROPHETIC LIT- ERATURE | OCCURRENCES OF $\text{\$DK}$ | PERCENTAGE OF THE USAGES OF $\text{\$DK}$ | INDEX OF OCCUR- RENCES (Based on occurrences contrasted with usage) |
|--|--|---------------------------------|--|---|
| Pre-exilic Prophetic | 70% | 99 | 57% | .81 |
| Post-exilic Prophetic | 29% | 73 | 42% | 1.48 |
| Isaiah 40-66 | 11% | 51 | 30% | 2.72 |
| Post-exilic other than Isaiah 40ff | 18% | 20 | 12% | .66 |

^a"Frequency Index" is determined by the relationship to the percentage of the usage of $\text{\$DK}$ on direct relationship to the percentage of total literature involved. For example, pre-exilic prophetic literature has a frequency index of 57/70, or .81.

Isaiah 40-66 constitutes only 11+% of all prophetic literature, but contains 30+% of the total usages of $\text{\$DK}$ and its derivatives in all prophetic literature. Thus, Isaiah 40-66 would have a proportionate relationship of 30/11, or 2.7 when compared with other post-exilic prophetic literature. Isaiah 40-66 constitutes

but 40% of the bulk but contains 72+% of post-exilic prophetic usages; a relationship of 72/40, or a frequency index of 1.8.

Within pre-exilic prophetic literature the usage of SDK is distributed between those contexts which involve (1) man's character and action (2) inanimate objects (3) an ideal king and (4) the action or character of Yahweh.

SDK in the Context of Man's Character or Action

The first and numerically most significant usage of SDK in the context of man's action and character are those contexts which describe the righteous man within Israel. Fifty-two of 99 occurrences of SDK in pre-exilic prophetic literature are set in the context of man's character and action. Of these 52 occurrences ṣaddik is used on 26 occasions and ṣedek - ṣ^edaḳah are used on 30 occasions.

"Righteous" (ṣaddik) as the characterization of a class or individual within Israel. Although ṣaddik is, strictly speaking, an adjective, in 22 of 26 occurrences nominal overtones are clear; leaving only 4 passages in which the connotation is purely adjectival.

Three eighth century prophets make use of ṣaddik to designate a class of men and do so on six occasions. Amos, for example, condemns those who "sell the righteous (ṣaddik) for silver" (Amos 2:6), and those "who afflict the righteous (ṣaddik) . . . " (Amos 5:12). Hosea makes his final appeal on the basis that the paths of Yahweh are straight, "and righteous men (w^eṣaddikim) walk in them" (Hosea 14:10; RSV, 14:9). The translators of the RSV understood ṣaddik to mean the "upright," and so translated the

adjective in Hosea 14:9. For purposes of objectivity in the present study, however, such an inferential translation will be withheld and the adjective translated as simply "righteous men."

Eighth-century Isaiah also used the adjective to convey the same connotation as Amos and Hosea. "Tell the righteous (ṣaddiḳ) that it shall be well with them" (Isa. 3:10). The phrase 'im^eru ṣaddiḳ ki-toy suggests the declaration of good news to the "righteous." Isaiah later condemned men "who deprive the innocent of his right" (RSV). The "innocent" is, however, the ṣaddiḳ; w^eside^ekat ṣaddiḳim yaširu, "and they turn aside the righteousness of righteous man" (Isa. 5:23). The same connotation also appears in Isaiah's condemnation of those who "turn aside him who is in the right" (RSV); wayyattu battohu ṣaddiḳ (Isa. 29:21), in which case "him who is in the right" is the translator's rendition of ṣaddiḳ.

Although the specific connotation of ṣaddiḳ should await the conclusion of the contextual examination of all occurrences of the root and its derivatives, the use of ṢDQ among eighth century prophets clearly revolves around three connotations. First, the ṣaddiḳ may be a group of oppressed men whose lives stand over against the wicked (cf. Isa. 3:11, raṣa'), as in Amos 2:6, 5:12, and Isa. 3:10. Second, the ṣaddiḳ are described by Isaiah within a broader juridical context, which leads the RSV translator to translate the adjective as "him who is in the right" (Isa. 29:21), or as the "innocent" (Isa. 5:23). However one may translate ṣaddiḳ, the contexts of these two passages suggest a "righteous" person whose legal status has been pre-empted by wicked men. Third, Hosea uses ṣaddiḳ to characterize the godly man, the man "who is

wise," the man who walks in the straight paths of Yahweh. (Hosea 14:10 E.T. v.9).

Only two prophets of the seventh century use the root ṣaddik to specify a class of men, and this a total of three times. Jeremiah uses ṣaddik to characterize the man whose life is the antithesis of the prophet's persecutors; men who "will be greatly ashamed . . . will not succeed. Their eternal dishonor will never be forgotten" (Jer. 20:11). Following this description of wicked men is the phrase, "O LORD of hosts, who triest the heart of the righteous (ṣaddik)" (Jer. 20:12). Jeremiah portrays the ṣaddik as the man who is dependent upon God, to whom the prophet has committed his cause (v. 12). Habakkuk uses ṣaddik in comparable fashion, characterizing that faithful group within Israel as the ṣaddik; men who stand over against the wicked; "For the wicked surround the righteous . . ." (Hab. 1:4). Again, in the second chapter, Habakkuk sets the ṣaddik over against the exalted ("puffed up") man who is destined to fail; " . . . he whose soul is not upright in him shall fail, but the righteous (ṣaddik) shall live by his faith" (Hab. 2:4). In each instance, therefore, seventh century prophets consistently used ṣaddik to characterize a group or an individual within Israel whose lives (life) stand in marked contrast to persecutors (Jer. 20:11), the wicked (Hab. 1:4), or men who are "not upright" (literally, "puffed up," Hab. 2:4).

The remainder of the nominally oriented usages of ṣaddik occur in the work of Ezekiel; 12 of 21, or 59%, of the nominal usages occurring in that book. The 12 occurrences of ṣaddik which are used in a nominal sense in Ezekiel are found in five contexts;

Ezek. 3:20f; 13:22; 18:5ff; 21:8f; 33:12ff.

The larger context of chapter three clearly sets Ezekiel's initial usage of ṣaddik within the framework of the contrast between the wicked (raṣa') and the righteous (ṣaddik). The ṣaddik must not turn from his righteousness and commit iniquity. His life is not to be iniquitous; "Again, if a righteous man (ṣaddik) turns from his righteousness and commits iniquity" /ṢDQ is the antithesis of iniquity, 'awel (Ezek. 3:20). "Nevertheless if you warn the righteous man not to sin, and he does not sin, he shall surely live, because he took warning and you will have saved your life" (Ezek. 3:21). The ṣaddik is the man who responds to the prophet's word and "does not sin."

Although the RSV has only one occurrence of "righteous" in v. 21, the Massoretic Text has two occurrences; w^e'attah ki hizharto ṣaddik l^ebilti ḥ^ato' ṣaddik w^ehu lo' ḥaṭa'. Rather than deleting the second appearance of ṣaddik, the Septuagint makes the second dikaïos the subject of the verb zesetai. As opposed to the RSV, "he shall live", the Septuagint reads, "the righteous shall live" (or, more precisely, "o dikaïos zoe zesetai . . ."). In either instance the essential meaning remains unchanged. But the discrepancy should be examined seriously in considering every nuance and usage of ṢDQ.

Ezekiel's second consideration of ṣaddik is again set within a context in which ṣaddik stands in marked contrast to the wicked. "Because you have disheartened the righteous falsely . . . and you have encouraged the wicked . . ." (Ezek. 13:22).

Ezekiel's well-known treatment of individual responsibility

contains three uses of ṣaddik. Each appears within a context in which a strong contrast is drawn between the "righteous and the wicked."⁶ "The righteousness of the righteous (ṣaddik) shall be upon himself, and the wickedness of the wicked shall be upon himself" (Ezek. 18:20). Again, "But when a righteous man (ṣaddik) turns away from his righteousness and commits iniquity and does the same abominable things that the wicked man does, shall he live?" (Ezek. 18:24). Or, consider, "When a righteous man (ṣaddik) turns away from his righteousness and commits iniquity, he shall die for it; for the iniquity which he has committed he shall die" (Ezek. 18:26).

The phrase "righteous (ṣaddik) and wicked" occurs twice within a single larger context in Ezek. 21:8f. "I am against you, and will draw forth my sword out of its sheath, and will cut off from you both righteous (ṣaddik) and wicked" (Ezek. 21:8; E.T. v. 3). This threat is then immediately followed by the clause, "Because I will cut off from you both righteous and wicked . . ." (Ezek. 21:9; E.T. v. 4). The ṣaddik are, again, the antithesis of the wicked, and the phrase is a graphic reminder that none shall escape. All men, both righteous and wicked, will perish in the coming destruction.

Ezekiel again refers to the ṣaddik, using the derivative on three occasions in chapter 33. "The righteousness of the righteous (ṣaddik) shall not deliver him when he transgresses; and as for the

⁶A strong case could be made for including another use of ṣaddik (Ezek. 18:5). In that context, however, the connotation is not quite so nominal; "w^e'ish ki-yihyeh ṣaddik".

wickedness of the wicked . . ." (Ezek. 33:12). "Though I say to the righteous (ṣaddīq) that he shall surely live, yet if he trusts in his righteousness and commits iniquity, none of his righteous deeds shall be remembered . . ." (Ezek. 33:13). "When the righteous (ṣaddīq) turns from his righteousness, and commits iniquity, he shall die for it" (Ezek. 33:18). Each of the three passages sets the "righteous" as the antithesis of "transgression," and "iniquity."

In retrospect, as one surveys the use of ṣaddīq to designate a group or class of men the preponderant usage of the word suggests the antithesis of the wicked (raṣāʿ). With only two exceptions (Isa. 5:23; 29:21), the 21 usages of ṣaddīq consistently draw that contrast. In the eighth century the usage is somewhat mixed. Amos and Isaiah describe the class of oppressed men as the ṣaddīq (Amos 2:6; 5:12; Isa. 3:11) while Hosea characterized men who follow the "straight paths of Yahweh" as saddik (Hosea 14:10; E.T. v. 9). Isaiah portrayed men whose cases in the court were perverted as "ṣaddīq," leading the RSV to translate ṣaddīq in those instances as "innocent" or "him who is in the right" (Isa. 5:23; 29:21).⁷

Beyond the eighth century, however, ṣaddīq was always used in the seventh century as the opposite of the wicked or iniquitous man, such as those men who persecuted Jeremiah, or the wicked of Habakkuk's generation.

⁷The RSV translations at this juncture are highly inferential and forensically conditioned. One might equally as well translate the respective passages, "the righteousness of the righteous," as the RSV does the comparable phrase in Ezekiel (cf. Ezek. 18:26, et al.; "turn aside the righteousness of the righteous."

In Ezekiel ṣaddīk is always used of those men who are the antithesis of the wicked; whose life and conduct mark them apart from the wickedness of the wicked. During Ezekiel's ministry ṣaddīk became the descriptive word for the orderly, responsible men of integrity within the nation (and it was so used in almost every instance in preceeding generations as well).

Although ṣaddīk is technically an adjective in all contexts, there are four occasions in pre-exilic prophetic literature when it is more clearly used as an adjective in describing the character of man. Habakkuk, for example, described God as silent "when the wicked swallows up the man more righteous than he ṣaddīk mimmennu" (Hab. 1:13); a construction commonly used to express the comparative degree in biblical Hebrew.

Ezekiel characterizes the ṣaddīk in this fashion: "If a man is righteous and does what is lawful and right . . ." (Ezek. 18:5). The righteous person is thus characterized as one who is righteous (w^eish ki-yihyeh ṣaddīk). Ṣaddīk is Ezekiel's way of characterizing the man who does what is lawful (mišpaṭ) and right (ṣ^edaḳah).

Of the man who walks in God's "statutes and observes his ordinances," Ezekiel declares: "He is righteous;" making use of the adjective as a predicate nominative ṣaddīk hu' (Ezek. 18:9). Ezekiel also used an attributive adjective in his characterization of the judgment of Samaria and Jerusalem by righteous men. In the allegory of Oholah and Oholibah Ezekiel moves toward the climax of the narrative in suggesting that "righteous men (wa'^anošim ṣaddīkim) shall pass judgment on them with the sentence of adulteresses, and

with the sentence of women that shed blood; because they are adulteresses, and blood is upon their hands" (Ezek. 23:45). The contrast is clear -- righteous men stand in marked contrast to unfaithfulness and violence.

Thus, there are clearly defined adjectival uses of ṣaddiḳ; the attributive usage of the adjective (Ezek. 23:45), the predicative usage (Ezek. 19:9), the use of the comparative degree (Hab. 1:13), and the use of a verbal phrase to introduce the conception of ṣaddiḳ (Ezek. 18:5).

As would be expected in the strictly adjectival usage of ṣaddiḳ, the root is used to describe man's action or character. In each instance the person so characterized is a man who is upright, responsible; within individual contexts standing in marked contrast to wicked men (Ezek. 18:9), adulteresses with "blood on their hands" (Ezek. 23:45), military aggressors who plunder the people during military campaigns (Hab. 1:13). He is the responsible man of integrity who "does what is lawful and right" (Ezek. 18:5).

"Righteousness," or "Righteous deeds" (ṣ^edaḳah, ṣedeḳ) to describe one's deeds or way of life. The noun (ṣedeḳ, ṣ^edaḳah) is used by six pre-exilic prophets (Amos, Hosea, Isaiah, Zephaniah, Jeremiah, and Ezekiel) to characterize one's deeds or way of life. Of 26 total occurrences of the noun, only three contexts use the masculine ṣedeḳ (Zeph. 2:3; Jer. 22:13; Ezek. 3:20).⁸ Seven of the

⁸Quell suggests, however, that "There is no discernible shift of meaning as between the masc. and fem." "The Concept of Law in the O.T.," Theological Dictionary of the New Testament, Vol. II, Edited by Gerhard Kittel. Geoffrey W. Bromiley, Trans. and Ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1966), p. 175.

usages are eighth century, five are seventh century (Zephaniah and Jeremiah), and 14 are early sixth century (Ezekiel). Slightly less than 54% of all such usages are in the book of Ezekiel.

Prior to the book of Ezekiel "righteousness" (ṣedeq and ṣ^edaqah) as a characterization of one's life or deeds is, with four exceptions (Isa. 33:15; Jer. 22:3; 13-15), always portrayed more abstractly than in Ezekiel. For example, during the seventh and eighth centuries one finds phrases such as "O you who . . . cast down righteousness" (Amos 5:7), " . . . those in her who repent, by righteousness" (Isa. 1:27), or " . . . seek righteousness, seek humility." While these definitely describe human action, they are not so uniquely related to man's deeds as they are in the book of Ezekiel; "When a righteous man turns away from his righteousness . . ." (Ezek. 18:26), "their righteousness" (Ezek. 14:14), "his righteous deeds (ṣid^eqotaw) which he has done" (Ezek. 3:20), or "yet if he trusts in his righteousness" (Ezek. 33:13). There seems to be no doubt but that Ezekiel more directly associates "righteousness" with man's actions than does previous prophetic literature -- despite the fact that previous prophetic literature does use "righteousness" to describe the quality of life or the deeds of a person or community.

The three uses of "righteousness" (ṣ^edaqah) in the book of Amos are always set in synonymous parallelism with "justice" (mišpaṭ). Men of that era "turn justice to wormwood, and cast down righteousness to the earth" (Amos 5:7), the theme which Amos champions is summarized in his call that "justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:24).

Israel's irresponsible conduct may best be paralleled to one who absurdly runs horses upon rocks or attempts to plough the sea with oxen, for they "have turned justice into poison and the fruit of righteousness into wormwood" (Amos 6:12). Thus, each of Amos' usages of š^edakah is set within the context of the larger, corporate responsibility of the community.

Hosea's single use of š^edakah to characterize human action is also set in the larger communal context; "Sow for yourselves righteousness (liš^edakah), reap the fruit of steadfast love . . . " (Hosea 10:12).

Two of Isaiah's three uses of š^edakah to describe human action are corporate; "Zion shall be redeemed by justice, and those in her who repent, by righteousness" (Isa. 1:27), " . . . he looked for justice, but behold, bloodshed; for righteousness, but behold, a cry" (Isa. 5:7). In what well may have been an imitation of the liturgy of entrance (cf. Ps. 15, 24), Isaiah characterizes the man who can dwell with God by first raising the question: "Who among us can dwell with the devouring fire? Who among us can dwell with everlasting burnings?" (Isa. 33:14). His answer then follows: "He who walks righteously (š^edakot) and speaks uprightly (meyšarim), who despises the gain of oppressions . . . " (Isa. 33:15).

Zephaniah calls upon the community to "Seek the LORD . . . seek righteousness (šedek), seek humility (ʾānawah); perhaps you may be hidden on the day of the wrath of the LORD" (Zeph. 2:3).

On four occasions Jeremiah appeals for "righteousness," first from Israel (Jer. 4:2), then from the "king of Judah"

(Jer. 22:3ff). Israel shall become a source of both blessing and glory to the nations if Israel will "swear "As the LORD lives," in truth, in justice, and in uprightness ʾubiṣ^edaḳah" (Jer. 4:2). The "king of Judah" is exhorted to "do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed . . . " (Jer. 22:3). In the same address to the kings of Judah, Jeremiah pronounces a "Woe" upon "him who builds his house by unrighteousness (RSV, cf., b^elo ṣedek, Jer. 22:13), and further questions whether a man is a king "because you compete in cedar?" He reminds Jehoiakim of Josiah's integrity by raising the question, "Did not your father eat and drink and do justice and righteousness? Then it was well with him" (Jer. 22:15).

Prophets prior to Ezekiel dealt primarily with the demand for righteousness which was incumbent upon the corporate body. Only in the case of Isaiah's "liturgy of entrance" (Isa. 33:15) and Jeremiah's attack on the kings of Judah (Jer. 22:3, 13, 15) is righteousness directly related to the individual. Although the individual was obviously included within the demand for corporate righteousness, it was not until the times of Jeremiah and Ezekiel that "righteousness" was addressed primarily to the individual.

Fifty-three percent of those usages of ṣedek and ṣ^edaḳah which describe man's deeds in pre-exilic prophetic literature are found in the book of Ezekiel. These references appear in five contexts; Ezek. 3:20; 14:14ff; 18:20ff; 33:13ff; 45:9.

The narrative of the watchman, which appears in both chapters 3 and 33, deals throughout with the concept of "righteousness." The third chapter uses both ṣedek and ṣ^edaḳah in a

single verse, v. 20; "Again, if a righteous man turns from his righteousness (mišsid^eko) and commits iniquity, and I lay a stumbling block before him he shall die; because you have not warned him, he shall die for his sin, and his righteous deeds (sid^eko) which he has done shall not be remembered; but his blood I will require at your hand" (Ezek. 3:20). The RSV translator obviously interpreted š^edakah as a man's deeds, and probably understood šedek to refer to righteousness in a more abstract, if not forensic, sense. But is this procedure proper for this study? It would appear better in this study to withhold such interpretative translations until the full study has been completed. For example, may one so finely distinguish between šedek and š^edakah? Again, for purposes of the present investigation one might better translate both šedek and š^edakah as "righteousness." It is especially pertinent that of the 23 occurrences of š^edakah immediately under consideration the RSV translates š^edakah as "righteous deeds" only three times. All are in contexts in which "righteousness" (whether šedek or š^edakah) appears twice in a single verse (cf. Ezek. 3:20; 18:24; 33:13). Thus, it would seem that the RSV "righteous deeds" is more likely an expeditious means of avoiding the repetition of "righteousness" in a single verse, than it is a theologically grounded distinction. In 20 of 23 occurrences, 86+% of the total, RSV translators use "righteousness" as the common means of translating š^edakah.

Concerning the faithlessness of Jerusalem, Ezekiel emphasized that if those paragons of virtue from the mythical past, Noah, Daniel, and Job, were in the land even their righteousness could

deliver only themselves -- not the reprobate generation of Ezekiel's day: "Even if these three men, Noah, Daniel, and Job, were in it, they would deliver but their own lives by their righteousness (ṣ^edaḳah) . . . " (Ezek. 14:14). Later he reiterates this by saying, "they would deliver but their own lives by their righteousness" (Ezek. 14:20).

Five appearances of ṣ^edaḳah in a single context mark Ezekiel's provocative insight into the concept of individual responsibility. Through three generations this concept of individual responsibility is traced by the prophet. In his summation Ezekiel contends that "the righteousness of the righteous (ṣid^eḳat haṣṣaddiḳ) shall be upon himself, and the wickedness of the wicked shall be upon himself" (Ezek. 18:20). The same thought continues in further passages; "for the righteousness which he has done he shall live" (Ezek. 18:22). Righteousness in this instance consists of a deed, "what he has done."

Ṣ^edaḳah occurs twice in Ezek. 18:24, but is variously translated as "righteousness" and "righteous deeds" by the RSV translator; probably in an effort to avoid redundancy in the English translation; "But when a righteous man turns away from his righteousness (miṣṣid^eḳato) and commits iniquity and does the same abominable things that the wicked man does, shall he live? None of the righteous deeds (ṣid^eḳotaw) which he has done shall be remembered . . . " (Ezek. 18:24). Again, the prophet warns, "When a righteous man turns away from his righteousness and commits iniquity . . . " (Ezek. 18:26).

In the analogy of the watchman (Ezek. 33), the prophet is

counseled to warn his people; "The righteousness of the righteous shall not deliver him when he transgresses" (Ezek. 33:12). Thus, a man is individually responsible for his present moment of existence. The power of the past is broken and prior wickedness cannot effect righteousness. Nor can prior righteousness deliver from present wickedness. Ezekiel's further emphasis upon present responsibility used š^edaḳah twice within a single verse; "Though I say to the righteous that he shall surely live, yet if he trusts in his righteousness (šid^eḳato) and commits iniquity, none of his righteous deeds (šid^eḳotaw) shall be remembered" (Ezek. 33:13a,b). Again, as in previous cases, the distinction between "righteousness" and "righteous" is more likely an expeditious means of avoiding redundancy in translation; not a proven theological or social distinction. Thus, the righteous man who "turns from his righteousness, and commits iniquity, he shall die for it" (Ezek. 33:18).

Ezekiel's final use of š^edaḳah as a way of life is addressed to the princes of Israel: "Put away violence and oppression, and execute justice and righteousness; cease your evictions of my people, says the LORD God" (Ezek. 45:9).

Throughout the book of Ezekiel "righteousness" (šedek and š^edaḳah) is the antithesis of sin (Ezek. 3:20), iniquity (Ezek. 3:20), wickedness (Ezek. 18:20), transgression (Ezek. 18:22), abominable things, treachery (Ezek. 18:24), violence, oppression, and the eviction of people (Ezek. 45:9). The most impressive single characteristic of Ezekiel's use of the derivatives šedek and š^edaḳah, however, is the association of the concept with individual action. At no point does he deal with the demand for corporate

righteousness.

In conclusion, as one surveys the entire usage of ṣedek and ṣ^edaḳah as a description of human action or deeds in the prophetic literature of the pre-exilic period two emphases are outstanding. First, whatever the chronological era, ṣedek and ṣ^edaḳah characterize the deeds, the whole life, of man in harmony with the community. The appeal is to the corporate community in earlier literature of the seventh and eighth centuries, and righteousness is uniquely associated with justice, steadfast love, salvation, and humility. Later, in the works of Jeremiah and Ezekiel, "righteousness" is exclusively used of the claim upon individual integrity and the maintenance of community "wholeness;" righteousness being the antithesis of sin, iniquity, wickedness, transgression, abominable action, treachery, violence, oppression, and eviction.

Second, it is of singular importance that with the emergence of Jeremiah and Ezekiel the emphasis on "righteousness" as a human action shifted from the corporate whole to the individual. Prior to Jeremiah only Isaiah 33:15 placed ṣedek-ṣdaḳah within an individual frame of reference. That Isaiah 33:15 may be later than the eighth century is widely presumed. Otto Eissfeldt, for example, says of the entire oracle, " . . . it is impossible to assume Isaianic authorship for xxxiii; it must rather be assigned to the post-exilic period."⁹ Thus, one may safely conclude that never

⁹Otto Eissfeldt, The Old Testament: An Introduction. Translated by Peter R. Ackroyd (New York and Evanston: Harper and Row, Publishers, 1965), p. 327; et al.

prior to the time of Jeremiah and Ezekiel was ṣedeq or ṣ^edaqah used within prophetic literature as a description of the appeal for individual righteousness. Until the time of Jeremiah and Ezekiel "righteousness" was always set within a corporate context.

What prompted the change of emphasis from corporate to the individual context, and why did this coincide with the ministries of Jeremiah and Ezekiel? This distinct change of emphasis is directly related to the view of individual responsibility uniquely associated with Jeremiah and Ezekiel (cf. Jer. 31:27ff; Ezek. 18:1ff). With the emergence of so strong an emphasis upon individual as opposed to corporate responsibility, the use of ṣedeq and ṣ^edaqah reflected a comparable shift of emphasis from corporate to individual righteousness.

Should one make a distinction between "righteousness" and "right deeds," as the RSV does on three occasions, it would seem far wiser to make such a distinction on the basis of the change of emphasis attendant to the emphases of Jeremiah and Ezekiel. Thus, one might well translate ṣedeq and ṣ^edaqah as "righteousness" prior to Jeremiah and Ezekiel, and as "righteous deeds" during their ministries. The implementation of such a hypothesis would be premature at this juncture, however, and if it should be implemented at all the full examination of the root ṢDQ and its derivatives in all contexts should be concluded prior to such action.

"Right," "Righteousness" in the forensic sense (although not each of these is unquestionably forensic). A third category of ṢDQ and its derivatives which appears in the description of man's character or action within pre-exilic prophetic literature

is that of the "forensic." Words and phrases such as "right," "less guilty," "lawful and right," and "in the right" which appear in RSV translations suggest a forensic connotation of ṢḌḲ and its derivatives. As the term "forensic" (from L. forensis, public, from forum, the market place -- i.e., where the legal decrees were published) suggests, such terminology belongs to the courts of law. This usage of ṢḌḲ and its derivatives connotes one adjudged "innocent" before the tribunal; hence, who has entered into a legal state of justification by virtue of the court's declaration. At least 13 usages suggest a forensic connotation in the RSV translation.

Although the forensic connotation is obviously present within the RSV translations, whether the actual use of ṢḌḲ and its derivatives occurs within a forensic context must await the contextual examination of each occurrence of ṢḌḲ. An examination of the RSV translations of ṢḌḲ and its derivatives reveals at least 13 occurrences in which the forensic connotation may be present.

In the "Woes" pronounced upon his generation Isaiah condemned those "who acquit (maṣḍiḳey) the guilty for a bribe, and deprive the innocent of his right (Isa. 5:23). The verbal use of ṢḌḲ, maṣḍiḳey, "who acquit," is quite likely forensic in meaning; especially since the entire context condemns injustice with legal systems. The latter use of ṢḌḲ is less clearly forensic, however, and the RSV translation " . . . innocent of his right" is not so clearly forensic in the original text (w^eṣidḳat ṣaddiḳim yaṣiru mimmennu). One might well translate the phrase, "and turn aside the righteousness of the righteous." The term does suggest, however,

the concept of one's legal "right;" a connotation altogether consonant with the larger context.

The phrase "Faithless Israel has shown herself less guilty than false Judah" suggests a forensic connotation in Jeremiah's accusation (cf. Jer. 3:11). Whether or not the forensic connotation is so clear as the RSV translation implies, however, may best be determined by an examination of the Hebrew text: sidd^ekah nap^ev^sah m^ev^subah yisra'el mibbodedah y^ehudah. The text itself is awkward and, while the RSV translator has probably made the best of a difficult passage, one questions whether sidd^ekah nap^ev^sah m^ev^subah yisra'el mibbodedah y^ehudah necessarily should be translated "Faithless Israel has shown herself less guilty . . ." Is it necessary to translate "sidd^ekah . . ." as "less guilty," or may one translate the phrase, "The life of backsliding Israel is more righteous than treacherous Judah?"

Ezekiel uses שִׁדְקָה three times in a single context covering two verses. "Samaria has not committed half your sins; you have committed more abominations than they, and have made your sisters appear righteous by all the abominations which you have committed" (Ezek. 16:51). The phrase watt^esadd^eki 'eth-'^ahotak suggests, "You have made your sisters righteous," or, "You have justified your sisters." Again, Ezekiel further states, " . . . they are more in the right than you /tisdaknah mimmek/. So be ashamed, you also, and bear your disgrace, for you have made your sisters appear righteous /b^esaddektek 'ahyotek/" (Ezek. 16:52). While the RSV translation is quite acceptable, the first use of שִׁדְקָה in v. 52 might equally as well have been translated "they are more

righteous than you;" a translation which is preferable in view of the purposes of the present study. In addition, the RSV "you have made your sisters appear righteous" might be translated "in your making your sisters righteous."

Seven further occurrences of $\dot{S}D\dot{K}$ as a forensic term in the RSV translation of Ezekiel are found in the common phrase "does (or, has done) what is lawful and right," w^e'aśah mišpaṭ uš^edaḡah (Ezek. 18:5, 19, 21, 27; 33:14, 16, 19). While the forensic connotation suggested by the RSV "lawful and right" may properly be used, it should be noted that in each of the seven usages the phrase mišpaṭ uš^edaḡah consistently describes an act or set of actions by an individual. In no instance does it describe a legal state into which the individual has entered. It would seem, therefore, that such usages are not properly "forensic" and might well be considered among those usages of $\dot{S}D\dot{K}$ which characterize the nature of a man's deeds or way of life.

In summary, of the eleven usages of $\dot{S}D\dot{K}$ and its derivatives which have a forensic connotation in RSV translations, only one, the verbal use of $\dot{S}D\dot{K}$ in Isa. 5:23, is clearly forensic; "who acquit (masdiḡey) the guilty for a bribe . . ." Other usages could equally as well be translated as "the righteousness of the righteous" rather than "the innocent of his right" (Isa. 5:23); "more righteous" rather than "less guilty" (Jer. 3:11); "they are more righteous" rather than "more in the right" (Ezek. 16:52), and "he does justice and righteousness" rather than " . . . does what is lawful and right" (Ezek. 18:5, +6t.). Thus, pre-exilic prophetic literature never uses $\dot{S}D\dot{K}$ and its derivatives to characterize

a forensic state into which one has entered by judicial decree. The only approximation to this is Isaiah's statement that men "acquit the guilty for a bribe" (maṣdiḳey raša' 'ekeb ṣhad; "one's justifying the wicked for a bribe").

SDK in the Context of Inanimate Objects

A second category of usage concerns those instances in which SDK and its derivatives describe an inanimate object. Both Jerusalem (Isa. 21, 26; Jer. 31:23) and units of weight and measure (Ezek. 45:10) are described by derivatives of SDK. Six usages of the root SDK are in contexts related to inanimate objects.

One of the clearer illustrations of SDK as conformity to an accepted norm or standard is the reference to units of weight and measure as SDK; "You shall have just balances, a just ephah, and a just bath," mo'z^e ney-ṣedek w^e 'eypat-ṣedek ubat-ṣedek y^ehi lakem (Ezek. 45:10).

Isaiah specifically referred to Jerusalem as "the city of righteousness" 'ir haṣṣedek (Isa. 1:26), and also asserted that "righteousness (ṣedek) lodged in her . . ." (Isa. 1:21). "The city of righteousness" is paralleled by "the faithful city" (1:26), suggesting that by the use of ṣedek Isaiah intended to convey the connotation of fidelity to that which was expected of the city, i.e., "faithfulness" ("the faithful city," kiryah ne'^emanah). The personification of righteousness as a person who lodged in the city (1:21) is set in parallel with the statement that "The faithful (ne'^emanah) city . . . was full of

justice (mispat).^v" In contrast to the time when righteousness lodged in her she is now characterized thusly: "but now murders." The "faithful city has become a harlot." Thus, righteousness is synonymous with faithfulness and justice, but is the antithesis of harlotry (i.e. unfaithfulness) and murders.

Jerusalem is once again described by sedek, in Jeremiah's statement that following the restoration, "Once more they shall use these words in the land of Judah and in its cities, when I restore their fortunes: 'The LORD bless you, O habitation of righteousness, O holy hill' (Jer. 31:23, MT 22). The reference to Jerusalem as "habitation of righteousness" apparently reflects the conception of Jerusalem as the abode of Yahweh; hence, as John Bright suggests, "habitation of the Righteous One, mountain of the Holy One."¹⁰

References to Jerusalem by the derivative sedek are not so illuminating as are the references to weights and measures by the same term. The reason for this stems from the fact that references to Jerusalem as sedek are secondary. Jerusalem is sedek because it is the dwelling place of people whose deeds are righteous and not iniquitous (Isa. 1:21, 26), or because Yahweh, the Righteous One dwells in her (Jer. 31:23).

SDK in the Context of an Ideal King

Both Isaiah and Jeremiah refer to an ideal king with a

¹⁰ John Bright, "Jeremiah," The Anchor Bible, William Foxwell Albright and David Noel Freedman, General Editors, (Garden City: Doubleday & Company, Inc., 1965), p. 282.

derivative of ṢḌḲ; eight occurrences in Isaiah, and six in Jeremiah.

In what may have been an accession or coronation oracle in its original context (possibly for Hezekiah), the glory of the Davidic dynasty is exalted in the assertion that "Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness (ṣ^eḏāḳāh) from this time forth and forevermore" (Isa. 9:7, MT, v. 6). Ṣ^eḏāḳāh is here linked with justice (miṣpat) as characteristic of the kingdom; displaying, as Mowinckel suggests, "precisely those virtues which are required in a ruler: to execute 'justice,' 'righteousness,' and 'judgment,' to provide 'justice' for his people, and by 'judging' them to deliver them from their adversaries, so to rule that well-being ('ideal conditions') is restored and maintained."¹¹ Isaiah's reference to the new king as upholding a kingdom characterized by ṣ^eḏāḳāh underscores the centrality of ṢḌḲ for the ideal king:

. . . if the social body is to function properly, the king must act as the embodiment of SEDEK (SeDAKA) or "righteousness;" he must prove to be SADDIK or "righteous," . . . although the well-being of the nation may be dependent upon the way in which the king observes the sanctions of the group, it is from Jahweh, the national deity, that the latter derives its life, and it is in Him that its sanctions find their substantiation. When all is said and done, it is ultimately dependent for its existence upon the SEDEK, the loyalty or right relation, of Jahweh.¹²

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¹¹S. Mowinckel, He That Cometh, Translated by G. W. Anderson, (Oxford: Basil Blackwell, 1956), p. 106.

¹²Aubrey Johnson, "The Role of the King in the Jerusalem Cultus," The Labyrinth, ed. S. H. Hooke, h

pp. 76f.

In a second oracle, similar to if not identical with Isaiah 9:2ff in origin, Isaiah continues to associate ṢDK with the ideal king. "But with righteousness (ṣedek) he shall judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall slay the wicked" (Isa. 11:4). Again, "Righteousness (ṣedek) shall be the girdle of his waist, and faithfulness the girdle of his loins" (Isa. 11:5). The newly enthroned king is to judge the poor "with righteousness;" signifying the character of the king's action. Yet ṣedek in this instance is not simply an attribute, describing the character of the king's action, for it is so closely associated with action as to suggest that ṣedek is inalienably related to the fact that "he shall smite the earth with the rod of his mouth, and with the breath of his lips shall slay the wicked" (Isa. 11:4).

Although the origin and date of Isaiah 16:1-5 are obscure, oracles against foreign nations often being anonymous,¹³ v. 5 continues the Isaianic editor's earlier theme of righteousness as a characteristic of the ideal king. " . . . then a throne will be established in steadfast love and on it will sit in faithfulness in the tent of David one who judges and seeks justice and is swift to do righteousness, um^ehir ṣedek (Isa. 16:5). Whether the translation should convey so strong an emphasis upon verbal connotation, "to do righteousness" is debatable. The phrase um^ehir ṣedek more precisely suggests the connotation of

¹³cf. Eissfeldt, op. cit., p. 121.

"hastening righteousness" (ṣedeq is nominal not verbal). Whatever the specific date of the passage, the hope for a future king rested in large measure in the fact that his reign would be accompanied and characterized by ṣedeq-ṣ^edaqah.

Four other references, all from Isaiah 32 and probably a later addition, conclude the emphasis upon the reign of righteousness. "A king will reign in righteousness (l^eṣedeq)" (Isa. 32:1), and in the age of the spirit, reminiscent of Isa. 11:2, ". . . justice will dwell in the wilderness, and righteousness (ṣ^edaqah) abide in the fruitful field" (Isa. 32:16). At that time, ". . . the effect of righteousness (ṣ^edaqah) will be peace, and the result of righteousness (ṣ^edaqah), quietness and trust for ever" (Isa. 32:17). Concerning the three latter references, one might legitimately contend that they are not necessarily associated with an ideal king. Within the broader context, however, the whole of the action portrayed is initiated by the king described in Isaiah 32:1.

Jeremiah describes a future, ideal king in two separate contexts; utilizing ṣḏq on six occasions in his characterization. "I will raise up for David a righteous (ṣaddiq) Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness (ṣ^edaqah) in the land (Jer. 23:5). Further, "In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The LORD is our righteousness.'" "Righteousness" is an action; something done by the king, "w^e(aśah mišpat uṣ^edaqah." He shall so epitomize the LORD's action and presence that he shall be called

"yhwh ṣid^eḵenu" (Jer. 23:6).

Jeremiah's second contextual use of ṢḌḶ also revolves around the concept of the Branch; almost, but not identically, parallel to his earlier reference in Jer. 23:5ff. "I will cause a righteous (ṣ^edaḵah) Branch to spring forth for David; and he shall execute justice and righteousness (ṣ^edaḵah) in the land. In those days Judah will be saved and Jerusalem will dwell securely. And this is the name by which it will be called: 'The LORD is our righteousness (ṣid^eḵenu),' (Jer. 33:15, 16). The distinction between ṣedek (Jer. 23:5) and ṣ^edaḵah (Jer. 33:15) in the phrase "righteous branch" is inconsequential and there is some textual evidence supporting ṣedek rather than ṣ^edaḵah. In any event, there is no essential distinction between ṣedek and ṣ^edaḵah in any occurrences of the derivatives.

ṢḌḶ in the Context of the Character or Action of YHWH

To some extent ṢḌḶ and its derivatives are associated with the character and action of YHWH by the prophets Hosea, Isaiah, Micah, Zephaniah, and Jeremiah. Fourteen usages of ṢḌḶ are in contexts which deal with the action and character of Yahweh.

In the days of Israel's renewal the Lord will "betroth you to me for ever: I will betroth you to me in righteousness (ṣedek) and in justice, in steadfast love, and in mercy . . . " (Hosea 2:21). Hosea's second use of ṣedek describes Yahweh's response to Israel's return, and is interpretatively translated "salvation;" " . . . that he may come and rain salvation (ṣedek) upon you" (Hosea 10:12). Although one might well justify the translation

of sedek as salvation, one wonders if this variation from "righteousness" as the normal translation has not been influenced by the double use of sedek within a single verse, with the attendant intention of RSV translators to avoid redundancy in translation.¹⁴ In this regard it is interesting to note that American Standard Version (1901) translated the same phrase, " . . . till he come and rain righteousness upon you."

According to Isaiah "the Holy God shows himself holy in righteousness" (Isa. 5:16); righteousness connoting the character of God's action, which is in turn a reflection of his holiness. Norman Snaith suggests that this verse is indicative of a new content of kodeš, "though the verse does not indicate that special emphasis involved in the word 'righteousness' which began in these prophets."¹⁵ "Because the LORD dwells on high he is exalted, and will fill Zion with justice and righteousness." (Isa. 33:5); justice and righteousness being qualities which will emerge within Jerusalem. Yet a third use of ṣ^edaḳah appears within Isaiah in the context of Yahweh's action. In the statement concerning the remnant, it is said that "though your people Israel be as the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness" (Isa. 10:22), a statement which R. B. Y. Scott interprets as overflow-

¹⁴The same observation was made concerning the translation "righteous deeds" on three occasions -- each of which occurred within a verse in which a derivative of ṣḏk had already appeared. cf. supra, p. 88.

¹⁵Norman H. Snaith, The Distinctive Ideas of the Old Testament, (London: The Epworth Press, 1950), p. 51.

ing with Yahweh's righteousness.¹⁶ If Scott is correct, as probably he is, then the latter reference to ṣ^edaḳah is a description of Yahweh's judging action within history; an action which may be characterized by a derivative of ṢDḲ since such action is an expression of Yahweh's conformity to the demands of the covenant relationship according to which he acts in history to deliver the faithful.

In opposition to the easy optimism associated with his own generation Isaiah insisted that their refuge of lies (perhaps the Egyptian alliance, cf. Isa. 28:14ff) would be destroyed. In that day Yahweh will " . . . make justice the line, and righteousness the plummet" (Isa. 28:17). Justice and righteousness here suggests that normative life which is lived in faithfulness to one's covenant relationship(s).

Both occurrences of ṢDḲ (ṣid^eḳot) in the book of Micah (Micah 6:5; 7:9) are translated in the RSV as either "deliverance," or "saving acts." God's righteousness consists in each instance of his action in delivering those with whom he has entered into covenant; such deliverance constituting the mark of fidelity to the relationship established between Yahweh and Israel. Set within the larger context of a recitation of Yahweh's mighty deeds during the period of Exodus-conquest, the first reference to the "righteousness" of the LORD expresses an incipient warning to those in Israel with whom the LORD has entered into lawsuit

¹⁶R. B. Y. Scott, "The Book of Isaiah, Chapters 1-39," in The Interpreter's Bible, Vol. 5 (New York: Abingdon Press, 1956), p. 244.

(cf. Micah 6:1ff): "O my people, remember what Balak king of Moab devised, and what Balaam the son of Be'or answered him, and what happened from Shittim to Gilgal, that you may know the saving acts (šid^ekoṭ) of the LORD" (Micah 6:5). The final use of šid^ekoṭ in the context of God's action occurs in what is probably a post-exilic addition to the book of Micah; "I will bear the indignation of the LORD because I have sinned against him, until he pleads my cause and executes judgment for me. He will bring me forth to the light; I shall behold his deliverance (šid^ekoṭ)" (Micah 7:9). Beholding the righteousness of Yahweh is predicated upon the fact that Yahweh has plead the writer's case, executed judgment on his behalf, and brought him forth to the light. This connotation of šdk stresses the action of Yahweh, and "righteousness" is far more an act than an attribute in cases such as Micah 6:5; 7:9.

Zephaniah uses an adjective to describe Yahweh, "The LORD within her is righteous (ywh šaddiḳ b^eḳirbah), he does no wrong; every morning he shows forth his justice, each dawn he does not fail; but the unjust knows no shame (Zeph. 3:5).

Jeremiah uses all derivatives of šdk except the verbal. On occasion š^edaḳah is used of that which Yahweh practices (Jer. 9:23), or, again, as the deliverance wrought by Yahweh. "But let him who glories glory in this, that he understands and knows me, that I am the LORD who practice steadfast love, justice, and righteousness (š^edaḳah) in the earth; for in these things I delight, says the LORD" (Jer. 9:23). Of the deliverance of Yahweh, Jeremiah says, "The LORD has brought forth our vindication

(šid^eko^t); come, let us declare in Zion the work of the LORD our God" (Jer. 51:10). In both instances š^eda^kah is used of Yahweh's action. In the first usage "righteousness" is that which Yahweh does; ki ʾaⁿi yhw^h ʿoseh hesed mišpat ys^eda^kah ba'arets. In the second case š^eda^kah is equated with the LORD's saving judgment upon Babylon; "her judgment has reached up to heaven and has been lifted up even to the skies (Jer. 51:9). With language strangely reminiscent of Deutero-Isaiah (cf. Isa. 46-48; especially Isa. 48:20f), the prophet characterized the deliverance among those "might deeds" (i.e. righteous acts) which consistently marked Yahweh's dealings with Israel.¹⁷

The masculine noun šede^k is used to characterize the manner of Yahweh's judging; "But, O LORD of hosts, who judgest righteously (šope^t šede^k); who triest the heart and the mind, let me see thy vengeance upon them, for to thee have I committed my cause" (Jer. 11:20). Since Jeremiah's plea is set in the context of oppression by his adversaries, plus the fact that he specifically calls on the LORD to let him "see thy vengeance," šede^k may well suggest God's saving action, as opposed to the characterization of the moral content of his judgments. Šede^k is also used to describe the LORD as a dependable refuge; " . . . for they have sinned against the LORD, their true habitation, the LORD, the hope of their fathers" (Jer. 50:7). John Bright translated the phrase; "For they've sinned against Yahweh, their pasture true (n^eweh-

¹⁷ BH cites some evidence for reading šid^eko^t, "his righteous acts:" and šid^eko^tenu.

s^edek), their fathers' hope."¹⁸ Not only is the word significant for its characterization of Yahweh as a "true (sedek) habitation," but for the parallel insight that the phrase affords into the connotation of SDK. In this passage a pasture (n^eweh) which is all that it is expected to be, which meets the norm for a pasture, is declared sedek. The connotation of conformity to an accepted norm, although not quite so clearly illustrated as the reference to weights and measures as SDK (cf. Ezek. 45:10) is inherent in the description of an acceptable pasture as sedek.

Jeremiah makes a single use of the adjective in his description of Yahweh; "Righteous art thou, O LORD, when I complain to thee; yet I would plead my case before thee. Why does the way of the wicked prosper? Why do all who are treacherous thrive?" (Jer. 12:1). Jeremiah asserts that God is saddik, he conforms to the relationship in which he stands, faithfully defending his own. Yet, the prosperity of wicked men seems to deny that righteousness. Is it because Jeremiah feels that Yahweh is saddik that he calls on him to act thusly: "Pull them out like sheep for the slaughter, and set them apart for the day of slaughter" (Jer. 12:3)? Bright thinks not,¹⁹ but such an interpretation does not appear contextually impossible.

Summary. Using RSV translations as a guide, the usage of SDK and its derivatives in pre-exilic prophetic literature may be

¹⁸ John Bright, op. cit., p. 340.

¹⁹ Ibid., p. 86. God, according to Bright is "ever 'in the right, just' (saddiq); no legal complaint . . . can be brought against him."

grouped within four basic categories: (1) the context of man's action and character (2) inanimate objects (3) an ideal king, and (4) the context of Yahweh's action and character.

First, pre-exilic prophetic literature uses ṢḌḲ and its derivatives 66 times (65 if one follows the RSV) as a means of identifying the "righteous man." It describes the righteousness or righteous deeds of such a man or people, and as a forensic term declares man "right." The adjective ṣaddiḳ is the exclusive means of referring to the righteous man, as in the phrase, " . . . if a righteous man (ṣaddiḳ) turn" (Ezek. 3:20), and is so used in at least 21 references. In 4 additional passages the adjective is used in its more customary sense; "But righteous men (wa'^anošim ṣaddiḳim). . . " (Ezek. 23:45).

The noun (ṣ^edaḳah-ṣedeq) is used of man's "righteousness" or "righteous deeds," one's way of life, on 26 occasions; 23 of which utilize the feminine ṣ^edaḳah and 3 the masculine ṣedeq. The object of concern is always corporate prior to Jeremiah and Ezekiel, with whose ministries the object of concern is always individual.

RSV translations lead to the isolation of 13 references to "right" in the forensic sense; although not all of these were found to have been justified. In fact, only Isaiah 5:23, "who acquit the guilty . . . ," should properly be treated as forensic.

In each instance every effort has been made to avoid interpretative translations. Customary terms, "righteous," "righteousness," and "right," have been used when at all possible. This has been done with the deliberate intention of withholding any

judgment concerning the specific connotation of ṢḌḲ and its derivatives until the synonyms and antonyms could be examined in context.

Second, on six occasions a derivative of ṢḌḲ is used of an inanimate object; such passages at times giving clear insight into the concept of "conformity" as one aspect of ṢḌḲ.

Third, on 14 occasions ṢḌḲ and its derivatives are used of an ideal king; characterizing either the king himself, his action, or the character of his kingdom.

Fourth, ṢḌḲ and its derivatives are used in the context of Yahweh 13 times, and refer to his saving acts in history, his fidelity, or the character of God as "righteous."

II. Post-exilic Prophetic Literature and the Root ṢḌḲ

Excluding Isaiah 40-66, there are but 20 occurrences of ṢḌḲ and its derivatives within post-exilic prophetic literature. The fact that only 12% of all occurrences of ṢḌḲ and its derivatives occur in non-Isaianic post-exilic literature should be counter-balanced, however, by the realization that exclusive of Isaiah 40-66 only 18% of all prophetic literature is post-exilic.

ṢḌḲ in the Context of Man's Action and Character

ṢḌḲ and its derivatives are used in seven contexts to describe man, his action and character. First, the adjective ṣaddiḳ is used, as in pre-exilic prophetic literature, as a means of designating the righteous man. "Then once more you shall distinguish between the righteous (ṣaddiḳ) and the wicked, between one who serves God and one who does not serve him" (Mal. 3:18).

The so-called "Isaiah Apocalypse" uses ṣaddik twice in a single verse; "The way of the righteous (ṣaddik) is level; thou dost make smooth the path of the righteous (ṣaddik)" (Isa. 26:7).

Saddik is used as the common means of designating the faithful who stands over against the wicked. The righteous are those who serve God, those whose way in life is "level" or "smooth."

Saddik is also used in a strictly adjectival fashion; "Open the gates, that the righteous nation (goy-ṣaddik) which keeps faith may enter in" (Isa. 26:2).

In addition to the adjective ṣaddik, the noun (ṣedek and s^edakah) and a participle are used to describe the "righteousness" of the godly man; his action and character. The "Isaiah Apocalypse" describes the obstinancy of the wicked; "If favour is shown to the wicked, he does not learn righteousness (ṣedek); in the land of uprightness he deals perversely and does not see the majesty of the LORD" (Isa. 26:10). The contrast between man's fidelity and God's grace is emphasized in the prayer of Daniel 9:18, " . . . for we do not present our supplications before thee on the ground of our righteousness (ṣid^eḳoteynu), but on the ground of thy great mercy." One might well translate the phrase, " . . . on the ground of our righteous actions." The verb is also used to describe the action of godly men who by their example "justify" or lead others to righteousness; "And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness (umasdikey), like the stars for ever and ever" (Dan. 12:3). Although the wise of the first half of the verse may be synonymous with those "who turn many to

righteousness," the Septuagint does not so understand the verse, "for it interprets the first as those who have deep insight and are the teachers of the people, while the second are those who receive the teaching and hold it fast."²⁰ Regardless of specific interpretation, the writer suggests that others may be "justified" or, better, "brought to righteousness" through the precept and example of righteous men. The phrase does not seem to connote the legal sense of "justify" so much as the actual transformation of life wrought through the exemplary influence of godly men (cf. Isa. 53:11).

SDK in the Context of Inanimate Objects

Two references to inanimate objects with derivatives of SDK appear in post-exilic prophetic literature. Malachi speaks of a time when men will be purified "till they present right (biṣ^edaḳah) offerings to the LORD" (Mal. 3:3). One could well translate the phrase, w^ehayu layhwah magiṣey minḥah biṣ^edaḳah, "and they shall be for Yahweh, man bringing near as offering in righteousness." gg/ 5/ The passage connotes not so much a "right offering," as the RSV suggests (cf. Psalm 4:5, "Offer right sacrifices," zib^ehey-ṣedek), as it does an offering brought to the LORD "in righteousness" (biṣ^edaḳah). Thus, the verse is as likely a description of a particular way of life, "righteousness" (ṣ^edaḳah) frequently being used to characterize a man's conduct or action, as it is a description of a sacrifice that is "righteous" in the sense of

²⁰ Arthur Jeffery, "The Book of Daniel," in The Interpreter's Bible, Vol. VI, (New York: Abingdon Press, 1956), p. 543.

the "right sacrifice" in Psalm 4:5. The passage may refer to the way of life which characterizes a righteous man, not to an inanimate object, "offering." Because the RSV translation has been used as a guide in establishing categories of division for the usage of $\text{\$DK}$ and its derivatives, however, the reference will be retained in the present division.

Daniel's reference to the restoration of the sanctuary to "its rightful state" is suggestive for the connotation of $\text{\$DK}$: "For two thousand and three hundred evenings and mornings; then the sanctuary shall be restored to its rightful state" (Dan. 8:14). The brief phrase "w^enišdaḳ ḳodeš" is translated by RSV as "the sanctuary shall be restored to its rightful state." The verbal use of $\text{\$DK}$, a niphal perfect, suggests an action to be taken concerning the sanctuary, but translators differ in the specific connotation. Literally, one might translate the verb, "it will be justified," or, "it is justified." The American Standard Version translates the passage; " . . . then shall the sanctuary be cleansed." If "cleansing" were the concept which the writer sought to convey it would seem that another word denoting "cleansing" might have been used. If the root $\text{\$DK}$ denotes conformity to a norm, as it probably does, then the RSV translation is altogether appropriate, and the passage is an excellent illustration of the root meaning of $\text{\$DK}$. Following the profanation of the sanctuary it is to be restored to its normative position.

SDK in the Context of an Ideal King or Ruler

Zechariah anticipated the emergence of a kingly person and

thus encouraged constituents; "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant (ṣaddīk) and victorious is he, humble and riding on an ass, on a colt the foal of an ass" (Zech. 9:9). The prophet's reference to the messianic king as ṣaddīk, and the RSV translation of the adjective as "triumphant," doubtless arose against the background of the description of Yahweh's saving deeds as his ṣ^edakot.

The messianic prince portrayed in Daniel is to "bring in everlasting righteousness (ul^e habi' ṣedek), to seal both vision and prophet, and to anoint a most high place" (Dan. 9:24). This use of ṣedek introduces an eschatological aspect into the connotation of ṢDK in the post-exilic period which is akin to that of Isa. 32:16ff; "Then justice will dwell in the wilderness, and righteousness in the fruitful field. And the effect of righteousness will be peace, and the result of righteousness, quietness and trust for ever."

SDK in the Context of Yahweh's Action or Character

More than any other category of usage are those references to ṢDK and its derivatives which focus in Yahweh's action or character. Eight times in five books ṢDK and its derivatives are used to characterize Yahweh. The renewal of the land following the plague of locusts is ascribed by Joel to the righteousness of God;" . . . for he has given the early rain for your vindication (liš^e dakah), he has poured down for you abundant rain, the early and the latter rain, as before" (Joel 2:23).

The relationship of God to his people is characterized by Zechariah in covenantal terms; " . . . and they shall be my people and I will be their God, in faithfulness and in righteousness" (Zech. 8:8). The use of the covenant expression "they shall be my people and I will be their God" sets both 'emet and s^edakah within a context of relationship which is suggestive for the connotation of ṣḏk.

Righteousness is treated as a way of life that can be learned; "For when thy judgments are in the earth, the inhabitants of the world learn righteousness (ṣedek)" (Isa. 26:9). While there is no necessary relationship between the two, such an emphasis is strangely akin to the appeal made by wisdom that men "will understand the fear of the LORD and find the knowledge of God" (Prov. 2:5, et. al.).

Yahweh is specifically characterized as "righteous" in at least two contexts. "From the end of the earth we hear songs of praise, of glory to the Righteous One (s^ebi laṣṣaddik)" (Isa. 24:16). The contrast between the fidelity of God to the covenant relationship stands in marked contrast to the disobedience of Israel, "Therefore the LORD has kept ready the calamity and has brought it upon us; for the LORD our God is righteous (ṣaddik) in all the works which he has done, and we have not obeyed his voice" (Dan. 9:14). Because of Yahweh's fidelity to the covenantal relationship the same writer further prays, "O LORD, according to all thy righteous acts, let thy anger and thy wrath turn away from thy city Jerusalem, thy holy hill" (Dan. 9:16).

The righteousness of God stands in marked contrast to the

"shame" of the people; perhaps suggesting the fidelity on the part of Yahweh and the shame induced by the infidelity of the inhabitants of Jerusalem. "To thee, O LORD belongs righteousness (ḥaṣṣ^edaḳah), but to us confusion (bošet) of face . . . " (Dan. 9:7).

For those who fear the name of Yahweh, "the sun of righteousness shall rise, with healing in its wings" (Mal. 3:20; ET 4:2). Whether this usage of ṣḏk is related to the action and character of Yahweh depends, of course, upon the reference implied in the phrase "sun of righteousness." Most probably the imagery is based upon the representation of the sun god as a winged disk in Egypt, and here suggests the beneficent glory of God (cf. Isa. 60:1, "Arise, shine; for your light has come, and the glory of the LORD has risen upon you"). The "sun of righteousness" is but a symbolic means of describing the coming of Yahweh. Faithful as he is to the relationship in which he stands, Yahweh comes "with healing in his wings."

The drougth of Joel's generation was brought to an end by "abundant rain, the early and the latter rain, as before" (Joel 2:23). Yet, this event was characterized as an expression of the ṣ^edaḳah (ki' natan lakem 'et hammoteh liṣ^edaḳah), translated in the RSV as, "For he has given the early rain for your vindication." It is not possible, however, that the "early rain" (for which the Septuagint reads bromata eis dikaiosunen) was actually an expression of Yahweh's ṣ^edaḳah, and that the community is called upon to "Be glad, O sons of Zion, and rejoice in the LORD your God; for he has given the early rain for righteousness (i.e.

as an expression of Yahweh's faithfulness to the covenant relationship)? In any event, the deliverance of the community from the ravages of drought was pointedly characterized as s^edaḳah.

Summary. In retrospect post-exilic prophetic literature utilizes the root ṢḌḲ a total of 19 times; 7 characterize man's action and character, 2 to describe inanimate objects, 2 with reference to an ideal ruler, and on 8 occasions to portray the action and character of Yahweh.

Parallel Words or Ideas (nahestehende Begriffe) Associated With ṢḌḲ in Prophetic Literature Other Than Isaiah 40-66

Influenced by the suggestive works of Cremer and Fahlgren,²¹ the present study of ṢḌḲ in prophetic literature has isolated both the synonymns and antonymns of ṢḌḲ for the purpose of determining the larger contextual connotation of the root. As in the case of the examination of individual occurrences of the root, pre-exilic literature has been separated from post-exilic literature for the purpose of determining whether or not there are significant variables between the usage reflected within the two areas of prophetic literature.

I. Pre-exilic Prophetic Literature

Occurrences of synonyms of ṢḌḲ within both pre-exilic and post-exilic prophetic literature have been divided into three categories: (1) those references which occur on six or more occasions (2) multiple references of two to six, and (3) single

²¹cf. Cremer, op. cit., and Fahlgren, op. cit.

TABLE 6

ILLUSTRATIONS OF SYNONYMS USED IN THE SAME CONTEXT AS SDK
WITHIN PROPHETIC LITERATURE

| Total Occ. | WORD USED | Pre- Exilic | Post- Exilic | Isaiah 40-55 | Isaiah 56-66 | Total |
|-------------------|-------------------------------|----------------|-----------------|-----------------|-----------------|-------|
| Six or More | Justice | 39 | 1 | 1 | 5 | 46 |
| | Salvation | 1 | 1 | 7 | 7 | 16 |
| | Faithful...truth etc. | 9 | 1 | 1 | 2 | 13 |
| Two to Six | Steadfast love | 4 | 0 | 0 | 1 | 5 |
| | Peace | 2 | 0 | 0 | 2 | 4 |
| | Straight, equity, Right... | 3 | 0 | 2 | 0 | 5 |
| | Law | 1 | 0 | 2 | 0 | 3 |
| | Wise | 2 | 1 | 0 | 0 | 3 |
| | Holy | 2 | 0 | 0 | 0 | 2 |
| | Healing | 0 | 1 | 0 | 1 | 2 |
| | Uprightness | 0 | 0 | 0 | 2 | 2 |
| | Glory (RSV) | 0 | 0 | 1 | 1 | 2 |
| | Glory | 0 | 0 | 0 | 2 | 2 |
| | Knowledge | 1 | 0 | 1 | 0 | 2 |
| Once | Glory | 0 | 1 | 0 | 0 | 1 |
| | Hope | 1 | 0 | 0 | 0 | 1 |
| | Mercy | 1 | 0 | 0 | 0 | 1 |
| | Humility | 1 | 0 | 0 | 0 | 1 |
| | Quietness | 1 | 0 | 0 | 0 | 1 |
| | Trust | 1 | 0 | 0 | 0 | 1 |
| | Calamity | 0 | 1 | 0 | 0 | 1 |
| | Anger | 0 | 1 | 0 | 0 | 1 |
| | Wrath | 0 | 1 | 0 | 0 | 1 |
| | Humble | 0 | 1 | 0 | 0 | 1 |
| | Serve | 0 | 1 | 0 | 0 | 1 |
| | Mighty | 0 | 0 | 1 | 0 | 1 |
| | Strength | 0 | 0 | 1 | 0 | 1 |
| | Word | 0 | 0 | 1 | 0 | 1 |
| | Covenant | 0 | 0 | 1 | 0 | 1 |
| | Glory | 0 | 0 | 0 | 1 | 1 |
| | Light | 0 | 0 | 0 | 1 | 1 |
| | Vengeance | 0 | 0 | 0 | 1 | 1 |
| | Fury | 0 | 0 | 0 | 1 | 1 |
| | Smooth | 0 | 1 | 0 | 0 | 1 |
| | Level | 0 | 1 | 0 | 0 | 1 |

occurrences of synonyms.

Multiple References of Six or More Synonyms

The roots mšpṭ and 'mn appear with preponderant frequency in those contexts in which ṣḏk also occurs. These two concepts constitute 66% of the total clearly discernible synonymous references within pre-exilic prophetic literature cited in this investigation (cf. Table 6, p. 115).

77 The root mšpṭ. mšpṭ stands with ṣḏk in Isa. 1:21, 27; 5:7; 16; 28:17; 32:1, 16; Jer. 12:1; 22:13; Ezek. 18:19; 23:45; Amos 5:7, 24; 6:12; Micah 7:9; Hab. 1:4; Zeph. 3:5. The verb and the verbal substantive appear in Isa. 1:26; 11:4; 16:5; Jer. 11:20; Ezek. 23:45. The formula mišpaṭ w^eṣid^ekaḥ occurs in Isa. 9:6; 33:5; Jer. 4:2; 9:23; 22:3, 15; 23:5; 33:15; Hos. 2:21; Ezek. 18:5, 19, 21, 27; 33:14, 16, 19; 45:9.

First, mšpṭ frequently occurs in context with ṣḏk to suggest the harmonious and equilibrating relationship within the community; the prevailing characteristic of wholeness appearing throughout. Isaiah's dirge over Jerusalem, for example, portrays the disruption of the wholeness that once characterized the city. "How the faithful city has become a harlot, she that was full of justice! (mišpaṭ) Righteousness lodged in her, but now murders" (Isa. 1:21). Despite this condition, however, the former tranquility shall come again, for "Zion shall be redeemed by justice, and those in her who repent, by righteousness" (Isa. 1:27). Within the dirge the words "faithful" ('mn), "justice" (mšpṭ), and "righteousness" (ṣḏk) are obviously synonymous, and the latter verse clearly set justice and

"righteousness" in synonymous parallelism.

Concluding the parable of the vineyard the writer suggests that Yahweh "looked for justice, but behold, a cry" (Isa. 5:7). Justice and righteousness are the norms by which the LORD will judge the Egyptian alliance; "And I will make justice the line, and righteousness the plummet..." (Isa. 28:17). No less was justice linked with righteousness in the description of "a king who will reign in righteousness, and princes will rule in justice" (Isa. 32:1), and the ideal age in which "justice will dwell in the wilderness, and righteousness abide in the fruitful field" (Isa. 32:16).

Still within the eighth century, Amos and Micah linked MŠPT with derivatives of ŠDQ. Men of Israel are characterized as those "who turn justice to wormwood, and cast down righteousness to the earth" (Amos 5:7; cf. the later parallel, "...turned justice into poison and the fruit of righteousness into wormwood, Amos 6:12). Later in the same larger context Amos' well known peroration calls for the issuance of both righteousness and justice; "But let justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:24). Yahweh, according to a later prophetic editor, will execute "judgment for me. He will bring me forth to the light; I shall behold his deliverance (š^edaḳah)" (Micah 7:9).

Although with less frequency, MŠPT during the sixth and seventh centuries continues to appear in contexts with ŠDQ. Jeremiah, for example, acknowledges Yahweh's "righteousness" when the

prophet pleads his "case" (mišpatim) before thee" (Jer. 12:1). *him 7*
 Ezekiel, in the allegory of Oholah and Oholibah, concludes that
 "...righteous men shall pass judgment on them with the sentence
 (mišpat) of adulteresses..." (Ezek. 23:45). Habakkuk concluded
 that the "law is slacked and justice never goes forth. For the
 wicked surround the righteous, so justice goes forth perverted"
 (Hab. 1:4), and Zephaniah in his characterization of Yahweh sug-
 gests that "The LORD within her is righteous, he does no wrong;
 every morning he shows forth his justice..." (Zeph. 3:5). Isaiah
 envisioned the day when Yahweh would "...restore your judges
 (šop^eṭayik) as at the first ... Afterward you shall be called the
 city of righteousness, the faithful city" (Isa. 1:26). The ideal
 king "...shall not judge by what his eyes see ... but with right-
 eousness he shall judge the poor" (Isa. 11:4f), and David's des-
 cendent will be "one who judges and seeks justice and is swift to
 do righteousness" (Isa. 16:5). "The LORD," according to Jeremiah,
 is one "who judgest righteously, who triest the heart and the mind"
 (Jer. 11:20). According to Ezekiel "...righteous men shall pass
judgment" upon Oholah and Oholibah, symbols for Samaria and Jeru-
 salem (Ezek. 23:45).

Third, the formula "MŠPT WŠDKH" is characteristically used to
 describe the equilibrious and harmonious nature of the people of God. 22

22

The full list of all combinations of this formula is as follows:
 Gen. 18:19; 2 Sam. 8:15; 1 Kgs. 10:9; Isa. 9:6; 33:5; Jer. 4:2; 9:23;
 22:3, 15; 23:5; 33:15; Hos. 2:21; Ezek. 18:5, 19, 21, 27; 33:14, 16, 19;
 45:9; Pss. 33:5; 89:15; 97:2; 99:4; 119:121; Prov. 1:3; 3:9; 21:3;
 Eccl. 5:7; 1 Chron. 18:14 (=2 Sam. 8:15); 2 Chron. 9:8 (=1 Kgs. 10:9).

Isaiah thus characterizes the reign of the ideal king, "Of the increase of his government and of peace there will be no end upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and forever more" (Isa. 9:6; RSV, 9:7). In the day when "the LORD is exalted ... he will fill Zion with justice and righteousness" (Isa. 33:5). Hosea, in the same century, connected ṢḌḲ and ṢṢṖṬ with the time of renewal when the idyllic days of the covenant relationship were to be recreated. "And I will betroth you to me for ever; I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy" (Hosea 2:21).

For Jeremiah ṢṢṖṬ ṢḌḲḲḲ summarizes the ideal relationship which should exist between Yahweh and the whole of his people; whether the nation as a whole (Jer. 4:2), the kings (Jer. 22:3, 15), or the ideal ruler yet to come, whose reign is to stand in marked contrast to those of present seventh century kings (Jer. 23:5; 33:15). The phrase is even used to characterize Yahweh himself: "...let him who glories glory in this, that he understands and knows me, that I am the LORD who practice kindness, justice, and righteousness in the earth; for in these things I delight, says the LORD" (Jer. 9:23).

It was the prophet Ezekiel who uniquely individualized ṢṢṖṬ ṢḌḲḲḲ , using it as the means of characterizing the proper conduct of the individual on seven occasions and once of the prince. In seven of eight occurrences the RSV translator used the legal phrase "what is lawful and right" (cf. Ezek. 18:5, 19, 21, 27; 33:14, 16, 19).

This stands in contrast to the single translation of the phrase as "justice and righteousness" when applied to the prince (Ezek. 45:9). Since the RSV translator does not render [√]MSPT WSDKH as "lawful and right" in any prophetic occurrences other than in the book of Ezekiel, one questions why he injected the legal connotation into the book of Ezekiel. The contextual usage of the phrase suggests a man who does what is proper within the community; i.e., he maintains the harmony of the community. To support this one might turn to the illustrations of both chapters 18 and 33 of Ezekiel. For example, the specific characterization of the man who does [√]MSPT WSDKH is given by Ezekiel: "If a man is righteous and does what is lawful and right -- if he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor's wife or approach a woman in her time of impurity, does not oppress anyone, but restores to the debtor his pledge, commits no robbery gives his bread to the hungry and covers the naked with a garment, does not lend at interest or take any increase, withholds his hand from iniquity, executes true justice between man and man, walks in my statutes and is careful to observe my ordinances -- he is righteous, he shall surely live, says the Lord God" (Ezek. 18:5-9). The formula is apparently of the same genre as the liturgy of entrance and underscores the individual's maintainance of covenant relationships, both divine and human. The prophet is hardly describing someone who is legalistically judged according to his status before a tribunal. He describes, rather, one who maintains the full harmony, the wholeness, of the community.

The phrase [√]MSPT WSDKH has a profoundly more significant meaning

than "lawful and right" suggests. In all probability the phrase suggests the positive approval of the man who has lived within the proper community relationship(s). Gerhard von Rad is doubtless correct when he suggests that Ezek. 18:5ff stems from liturgical usage, and that it is a declaratory formula closely akin to Psalm 15, 25; Isa. 33:16.²³ Thus, the phrase $\check{M}\check{S}P\check{T} \check{W}\check{S}D\check{K}H$ is quite probably a declaratory formula, although the verification of such a conclusion would obviously depend upon a full form critical investigation of all phrases in their biblical contexts. Von Rad's thesis is most attractive, however, and, if correct, would negate the rigid and legalistic translation "lawful and right." Apart from von Rad's suggestion, even a cursory reading of the detailed characterization of the man who is $\check{M}\check{S}P\check{T} \check{W}\check{S}D\check{K}H$ reveals that the statement moves beyond the area of legal prescription to the concept of community wholeness. That man is righteous who maintains the wholeness of the community, and is, in so doing, declared to be one "who does $\check{M}\check{S}P\check{T} \check{W}\check{S}D\check{K}H$."

In conclusion, an examination of those contexts in which $\check{M}\check{S}P\check{T}$ appears together with $\check{S}D\check{K}$ suggests the following. (1) The use of $\check{M}\check{S}P\check{T}$ in the context of $\check{S}D\check{K}$ diminishes with the passage of time until the ministry of Ezekiel, at which time it is highly individualized. (2) The development of $\check{M}\check{S}P\check{T}$ in the context of $\check{S}D\check{K}$ follows the same general pattern as in the study of $\check{S}D\check{K}$ in pre-exilic prophets; namely, the emphasis is corporate in the eighth century but indi-

vidualized in the time of Jeremiah and Ezekiel. (3) The two roots, ^vMSPT and SDK suggest the wholeness of the community, whether created by the positive response of the people, the action of an ideal ruler, or the response of Yahweh himself; righteousness and justice connoting an almost idyllic recreation of the idealized past within the present or immediate future. (4) In those instances in which the phrase is individualized (cf. Ezekiel, especially) the connotation is that of an individual living in harmony with others, the individual maintainance of community wholeness.

The root 'MN. 'MN (confirm, support) and its derivatives are often in context with SDK and are translated in the RSV as "faithful" (ne'^emanah; cf. Isa. 1:21, 26), "faithfulness" ('^emunah; cf. Isa. 11:5; 16:5; Hosea 2:21; Zech 8:8), and "truth" ('^eemet; cf. Jer. 34:2). Jerusalem is specifically referred to as the faithful city (Isa. 1:21, 26), and in both instances "faithful" stands within the broader context of both MSPT and SDK; Jerusalem "...the faithful city has become a harlot, she that was full of justice! Righteousness lodged in her, but now murderers" (Isa. 1:21). Yet, following God's restorative judgment he will "...restore your judges as at the first, and your counsellors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city" (Isa. 1:26).

Of the ideal ruler Isaiah said, "Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins" (Isa. 11:5). Later, an ideal ruler is portrayed as one who "will sit in faithfulness (b'^eemet) in the tent of David one who judges and seeks justice and is swift to do righteousness" (Isa. 16:5). Of the covenant renewal, Hosea said of Yahweh, "I will betroth you

to me in faithfulness (be^emunah); and you shall know the LORD" (Hosea 2:22; RSV, 2:20).

Jeremiah characterizes the faithful avowal of one's commitment (swearing "As the LORD lives") as done "in truth, in justice, and in uprightness" (cf. Jer. 4:2). Habakkuk recognized that the righteous man would live in his faithfulness; i.e. embody in life that quality of dependability connoted in 'MN: "...but the righteous shall live by his faith (or "faithfulness", Hab. 2:4). Ezekiel, according to a more literal translation than that of the RSV, suggests that the righteous man "kept my decrees (mišpaṭim) for the purpose of doing faithfulness" (Ezek. 18:9).

Following the exile, Zechariah spoke against the background of covenant terminology ("they shall be my people and I will be their God") to say that Yahweh would "bring them to dwell in the midst of Jerusalem; and they shall be my people and I will be their God, in faithfulness and in righteousness" (Zech. 8:8).

In retrospect, the nine references to 'MN and its derivatives unanimously connote the maintainance of stability, unity, or wholeness. 'MN never loses the connotation of dependability, support lent to the wholeness of the community: whether of Jerusalem as a city of peace and tranquility, devoid of those disruptive actions that rupture the harmony of the city (Isa. 1:21,26); the ideal ruler and his reign of unity and peace (Isa. 11:5; 16:5); individuals who swear the LORD's name with full integrity, or wholeness of life (Jer. 4:2); the living of life in the context of faithfulness to the relationships of covenant life (Hab. 2:4); or the keeping of the LORD's decrees to the end that faithfulness may be

manifested (Ezek. 18:9). The renewal of covenant bonds is to be performed within the context of ᵐ^emunah (Hos. 2:20), and the renewal of Yahweh's relationship to his scattered people is characterized as "faithfulness and righteousness" (Zech. 8:8).

Multiple References of Two to Six Synonyms

Words such as "steadfast love" (ḥeṣed), "peace" (šalom), "straight" or "equity" (yašar), "wise" (śakal), and "holy" (kadoš) each appears within the range of two to six times in the same context as ṢDK.

Steadfast love (ḥeṣed). Although at times variously translated as "love" (Hosea 6:4) or "kindness" (Micah 6:8), the concept of faithfulness to a relationship is much more fundamental to the concept of ḥeṣed. Perhaps the most fundamental and helpful study of ḥeṣed is that of Nelson Glueck, who concludes that "human ḥeṣed is, essentially, a beneficent expression of relationship growing out of some tie or bond such as a family or covenant or host-guest pattern."²⁴ The priority of relationship within the word is obvious in Glueck's discussion of ḥeṣed as human conduct. On that level those who practice ḥeṣed are relatives and related tribes, host and guest, allies and their relatives, friends, ruler and subject. As conduct ḥeṣed corresponds to a mutual relationship of rights and duties between individuals or corporate bodies.²⁵ When used of God the essential

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Gerald A. Larue, "Recent Studies in Ḥeṣed," in Ḥeṣed in the Bible, by Nelson Glueck, translated by Alfred Gottschalk, (Cincinnati: The Hebrew Union College Press, 1967), p. 2

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Glueck, op. cit., pp. 35ff.

element of "faithfulness" continues to characterize ḥeṣed. It is against this background that the occurrences of ḥeṣed should be considered.

The oracle against Moab suggests that " . . . a throne will be established in steadfast love and on it will sit in faithfulness in the tent of David one who judges and seeks justice and swift to do righteousness" (Isa. 16:5). Hosea speaks of Israel's renewal as a time when "I [Yahweh] will betroth you to me for ever; I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy" (Hosea 2:21; RSV, 2:19). Hosea later called upon Israel to "Sow for yourselves righteousness, reap the fruit of steadfast love; break up your fallow ground, for it is the time to seek the LORD, that he may come and rain salvation (ṣedeq) upon you" (Hosea 10:12).

Jeremiah conceived of Yahweh as one "who practice kindness, justice, and righteousness in the earth" (Jer. 9:23; RSV, 9:24), although "kindness" might much more appropriately have been translated "faithfulness."

Thus in each association of ḥeṣed with ṣDK in pre-exilic prophetic literature, the concept of relationship is fundamental; whether used of man or God.

Peace (^vSLM). ṣDK occurs in the same context with ^vSLM (peace) on two occasions. Although the numerical frequency of ^vSLM is not impressive, the concept of "wholeness" inherent in ^vSLM is significant for the understanding of the contextual meaning of ṣDK. The ideal ruler will usher in an era of peace a

time when "every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for fire . . . " (Isa. 9:5). The idyllic nature of his reign is reflected in the endless cycle of peace which he is to establish; "Of the increase of his government and of peace there will be no end . . . " (Isa. 9:7). Significantly, such an era is both established and maintained "with justice and with righteousness" (Isa. 9:7).

Peace was one of the assured gifts of the Spirit in the age to come. In contrast to the intrigue and disruption which characterized international politics was the emergence of a king who would "reign in righteousness" (Isa. 32:1), introducing the ideal age to come. Because "the Spirit is poured upon us from on high, righteousness will abide in the fruitful field" (Isa. 32:15f). The effect of righteousness will be peace . . . " (Isa. 32:17). Not only in the single verse uniting righteousness and peace, but in the larger context as well peace and tranquility are related to the reign of righteousness. There are few passages which so closely link righteousness to the concept of an ideal relationship -- the realization of "wholeness" which Yahweh intends for the covenant community;

And the effect of righteousness will be peace,
and the result of righteousness, quietness and trust
forever.

My people will abide in a peaceful habitation,
in secure dwellings, and in quiet resting places.

And the forest will utterly go down,
and the city will be utterly laid low.
Happy are you who sow beside all waters,
who let the feet of the ox and the ass range free.

- Isa. 32:17-20

Straight, equity (YŠR). The root YŠR (to be smooth, straight, right) and its derivatives are on occasion used in parallel structure with ŠDK. Isaiah, for example, suggested that the ideal ruler would judge the poor; with righteousness "and decide with equity (b^emišor) for the meek of the earth" (Isa. 11:4). The declaratory oracle of Isa. 33:14ff partially characterizes the worshipper as "He who walks righteously and speaks uprightly (meyšarim); he who despises the gain of oppressions, who shakes his hands, lest they hold a bribe, who stops his ears from hearing of bloodshed, and shuts his eyes from looking upon evil" (Isa. 33:15ff). The contribution of the latter context to the concept of ŠDK in prophetic literature is of extreme significance. If, as is probably the case, Isa. 33:14ff belongs to that larger group of declaratory formulae within the Old Testament (cf. Pss. 15, 24; Ezek. 18:5ff) whose purpose it was to declare the worshipper within a particular relationship both to Yahweh and the cultic community, then the present linking of ŠDK with that larger cultic formula of which YŠR is a single part suggests that relationship is the primary connotation of ŠDK.

"The ways of the LORD are right (y^ešarim; cf. Hos. 14:10) in the sense that they are "straight" -- conforming to the ideal or norm expected. Yet, as previously suggested, what is the norm

by which the LORD's ways are declared "right" or "straight?" What better answer than the relationship within which the LORD is related to the covenant community?

Holy (KDS^Y). The concept of "holiness" (KDS^Y), with all the richness of its implications, is found on two occasions in the same context with SDK^Y. God himself, according to Isaiah, is one who makes his holiness apparent by that quality of action described by the prophet as "righteousness." "The Holy God shows himself holy in righteousness" (Isa. 5:16). Discussion of the full range of meaning inherent in KDS would take the present discussion too far afield, but some consideration is necessitated for a clearer understanding of precisely what Isaiah envisioned in his suggestion that "The Holy God" manifests holiness in, or through, righteousness.

Fundamental to the connection of KDS^Y and SDK^Y in Isa. 5:16 is the connotation of relationship which is, to varying degrees, inherent in both concepts. Whether an object, people, or God is KDS^Y or HRM depends upon the relationship between the people and the object or person of "holiness." What is KDS^Y for one people is HRM for another -- all depending upon the relationship which exists, or fails to exist. This is not to make holiness, especially the holiness of God, dependent upon man's response but it is to set the whole range of the "holy" within the broader concept of relationship. As Kuhn suggests, "As the name of Yahweh is disclosed at Sinai, so it is that Israel as His people has its origin in the divine covenant (Ex. 24:4-8). Thus the concept of holiness is linked with the relationship between God and His

people, with the national religion."²⁷

Kuhn earlier suggests that the verb kadeš may be used in the niphal form with God as the subject to denote "the self representation of his holiness," and cites Isa. 5:16; Ezek. 21:21; 28:22, 25; 36:23; 38:16; 39:27; and Num. 20:13 to this effect.²⁸ Hence, according to Isa. 5:16, the self-representation of God occurs through or by means of his righteousness. As John Bright suggests Yahweh will exhibit his "essential character" which consists, according to Isa. 5:16, of "justice" and "righteousness."²⁹ Although the passage is often taken to mean that God does what is "just and right,"³⁰ the larger context of Isa. 5:16 suggests that more than the single concept of "right" is involved. Beginning with v. 13 Isaiah describes people who "go into exile for want of knowledge." Later he describes men as "bowed down . . . brought low . . . humbled" (v. 15). Overagainst this, however, the LORD exhibits his essential nature by delivering or vindicating his people, and as a consequence the paragraph concludes: "Then shall the lambs graze as in their pasture, fatlings and kids shall feed among the ruins" (v. 17). ŠDK connotes more than the ethical

²⁷Karl Georg Kuhn, "agoia" in Theological Dictionary of the New Testament, Ed. Gerhard Kittel, Translated by Geoffrey W. Bromiley, Vol. I, (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965), p. 91.

²⁸Ibid., p. 90.

²⁹John Bright, "Isaiah," Peake's Commentary on the Bible, General Editor Matthew Black, (London and Edinburgh: Thomas Nelson, 1964), p. 494.

³⁰The Oxford Annotated Bible With the Apocrypha, (New York: Oxford University Press, 1965).

Hagios/?

character of Yahweh and reaches out to express the full range of deliverance. "Justice and righteousness" are, in this instance, synonymous with Yahweh's deliverance (as in the case of later prophets such as Deutero-Isaiah). As Snaith summarizes, SDK connotes Yahweh's "particular regard for the helpless ones of earth to rescue them from the clutches of those that are stronger than they."³¹ This is especially appropriate for Isa. 5:16.

The other reference to KDS^{\vee} in the same context with SDK occurs in Jer. 31:23, "The LORD bless you, O habitation of righteousness, O holy hill." Although the reference is to Jerusalem, the passage is significant in that ultimately the terminology is probably reminiscent of the nature and character of Yahweh -- Jerusalem is a "habitation of righteousness, O holy hill" precisely because it is the abode of Yahweh who is both righteous and holy.

Wise (SKL , HKM). Jeremiah associated SKL and SDK in his promise of the ideal ruler; "Behold, the days are coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land" (Jer. 23:5). The root SKL , although suggestive of prudence or insight, is also used of that quality of circumspect action which is to characterize the man rightly related

³¹ Norman Snaith, The Distinctive Ideas of the Old Testament, (London: The Epworth Press, 1950), p. 70. Snaith also suggests that Isa. 5:16 is "a passage of Scripture as indicative of the new content of *qodesh* . . . though the verse does not indicate that special emphasis involved in the word 'righteousness' which began in these prophets."

to the community. For example, the Psalmist characterizes the imprudent man, the man lacking ŠKL, as follows:

Transgression speaks of the wicked deep in his heart;

there is no fear of God before his eyes.

For he flatters himself in his own eyes

that his iniquity cannot be found out and hated.

The words of his mouth are mischief and deceit;

he has ceased to act wisely and do good.

- Psalm 36:2-4 (RSV 1-3)

Not only is acting wisely equated with doing good (v. 4, RSV, v. 3) but the nature of the imprudent man's action is most instructive. He has no fear of God, but flatters himself. His flattery is designed to obliterate his own iniquity, and both mischief and deceit flow from his mouth.

It is the Psalmist, again, who asks "if there are any ^{t/} what act wisely, that seek after God" (Psalm 14:2), apparently equating "act wisely" with "seek after God." His characterization of men lacking wisdom (ŠKL) is graphic: "there is none that does good" (v. 3), they "eat up my people as they eat bread, and do not call upon the LORD" (v. 4).

The primary thrust of Jer. 23:5 is, therefore, centered upon the character of the kingly reign to be inaugurated by the Branch; not merely his unique "wisdom." His reign is to be the negation of that way of life portrayed in both Psalm 36 and Psalm 14. The implications of such a connotation for the understanding of ŠDQ should be apparent.

A second word, quite distinct but also translated in the RSV as "wise," is HKM; "Whoever is wise, let him understand these things; whoever is discerning, let him know them . . . " (Hos. 14:9). HKM is used not only of the shrewd or crafty man (2 Sam. 14:2 et al.) but of "wise" in the sense of ethical and religious conduct (cf. allusions to men of proper conduct as "wise;" Prov. 10:8; 16:21; 10:1). As one widely accepted lexicon suggests;

the wise man is a blessing to others: he wins men
 Pr 11³⁰; scales the city of the mighty Pr 21²²;
 though poor he delivers the city Ec 9¹⁵; is a reproof
 to scorners Pr 15¹²; his mind is in the house of morn-
 ing Ec 7⁴; in justice makes him foolish Ec 7⁷; Job finds
 no wise man among his cruel friends Jb 17^{10.32}

Single References

In addition to the multiplied references of each of the several roots previously discussed, there are no fewer than six words which occur but once in the same context with SDK. While the single appearance of such words might initially appear to disparage the contribution of this category the total impact of the collective references is most revealing.

Habakkuk, for example, suggests that the law is slack and justice does not go forth because "the wicked surround the righteous" (Hab. 1:4). The going forth of the law is characteristic of the normative, healthy community; not the community of Habakkuk's

³²cf. A Hebrew and English Lexicon of the Old Testament, Edited by Francis Brown, S. R. Driver, and Charles A. Briggs, (Oxford: At The Clarendon Press, 1952).

day.

Other references which appear in the same context with $\text{\$DK}$ are words such as mercy, humility, quietness, trust, and good. In the renewal of the covenant Hosea says of Yahweh, "I will betroth you to me for ever; I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy (Hos. 2:21; RSV, 19). Zephaniah apparently equated the "humble" with those who did the LORD's commands; "Seek the LORD, all you humble of the land, who do his commands; seek righteousness, seek humility; perhaps you may be hidden on the day of the wrath of the LORD: (Zeph. 2:3). Equally as significant for the present study is his equation of righteousness and humility.

In an earlier century the prophet Isaiah saw that the gift of God's Spirit would be "quietness and trust for ever" (Isa. 32:17), both of which appear in the same context with $\text{\$DK}$. "The effect of righteousness will be peace, and the result of righteousness, quietness and trust for ever" (Isa. 32:17). Previously Isaiah had suggested: "Tell the righteous that it shall be well with them, for they shall eat the fruit of their deeds" (Isa. 3:10). The phrase "it shall be well" (ki tob) suggests the ideal for the covenant community; the goal toward which all community is directed.

Jeremiah referred to Yahweh as " . . . the LORD, the hope of their fathers" (Jer. 50:7), setting this in the larger context of $\text{\$DK}$. Thus, the "true" ($\text{\$DK}$) habitation" of the people was the LORD, their "hope;" righteousness and hope being joined.

The placement of ṢḌḲ in the same context as mercy, humility, quietness, trust, good, and hope suggests a quality of life uniquely related to the wholeness of community which Yahweh intends for the covenant people. Each of these words connotes an equilibrium relationship within the covenant community and each is set in the same context with ṢḌḲ . Thus, although no one of these occurs more than a single time, the combined impact of the total character of the words is to suggest that relationship is of primary significance in understanding the connotation of ṢḌḲ .

II. Post-exilic Prophetic Literature

Exclusive of Isaiah 40-66, post-exilic prophetic literature makes such slight use of ṢḌḲ as to make it all but impossible to isolate a pattern of parallel ideas or words. No word or idea appears in parallel structure with ṢḌḲ within post-exilic prophetic literature on more than one occasion. More significant than this, however, is the total absence of particular terminology characteristic of the pre-exilic prophetic literature.

First, "faithfulness" ($\text{Ṣ}^e\text{munah}$) is used within post-exilic literature as a characteristic of both man and Yahweh. The "righteous nation" is one that keeps faith; "Open the gates, that the righteous nation which keeps faith ($\text{Ṣ}^e\text{munah}$) may enter in" (Isa. 26:2). Righteousness is thus closely related to the concept of faithfulness to one's relationships (cf. the related concept of "truth" $\text{Ṣ}^e\text{met}$). Yahweh also manifests faithfulness within the context of his righteous action: "... and I will bring them

to dwell in the midst of Jerusalem; and they shall be my people and I will be their God, in faithfulness and in righteousness" (Zech. 8:8). The phrase "they shall be my people and I will be their God" is taken from traditional covenant terminology, and suggests that within the context of a renewed covenant Yahweh will respond in "faithfulness and righteousness;" i.e. he will faithfully maintain his role as covenant God.

Second, the concept of glory (š^ebi; i.e., beauty, splendour) is associated with Yahweh; "From the ends of the earth we hear songs of praise, of glory to the Righteous One" (Isa. 24:16). Caution should be exercised at this juncture, however, lest one confuse the RSV "glory" with kabod (also translated "glory").

Third, the ideal ruler is portrayed by Zechariah as šdk, and within a single verse two words are used in parallel structure with šdk; "humble" and "victorious." "Lo, your king comes to you; triumphant (šdk) and victorious (w^enoša[√]) is he, humble ('ani) and riding on an ass, on a colt the foal of an ass" (Zech. 9:9). The dual nature of šdk is thus clearly indicated. Within post-exilic literature, and more especially in Isa. 40-66, šdk is frequently associated with the root YŠ[√], "save." This emphasis upon triumph and victory is, however, counterbalanced by the concept of "humility." The ideal reign is both triumphant and victorious in righting the wrongs directed against the covenant community, while at the same time a reign within the covenant community which is characterized by peace and "humility."

Fourth, at least two words are used in the context of šdk to characterize the people of God. Daniel characterizes them as

"wise" (ŠKL); "And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness . . . " (Dan. 12:3). Malachi contrasted the righteous and the wicked as follows: "Then once more you shall distinguish between the righteous and the wicked, between one who serves God and one who does not serve him" (Mal. 3:18). On the basis of the parallelism of the phrase, one would logically conclude that the "righteous" man is one "who serves God;" while "the wicked" are those "who do not serve him."

Fifth, the beneficent deeds of Yahweh are characterized as "healing," and as a way that is "level" and "smooth." Malachi suggested that "for you who fear my name the sun of righteousness shall rise, with healing in its wings" (Mal. 3:20; RSV, 4:2). The "Isaiah Apocalypse" characterizes the way of the righteous as both "level" (or "straight") and "smooth;" "The way of the righteous is level (meysarim); thou does make smooth (t^epallem) the path of the righteous" (Isa. 26:7).

III. Summary

While parallel words used contextually with ŠDK do not of themselves demonstrably "prove" that relationship is inherently a characteristic of righteousness, the preponderant impact of the total witness of such parallel words is clearly evident. At no juncture are mechanical, legalistic concepts associated with ŠDK. To the contrary, the character of the parallel words used contextually with ŠDK suggest the concept of "wholeness" or fidelity to the covenant relationship. To cite specific evidence would be

redundant, for such evidence appears in the preceeding pages. The conclusion is self-evident. One has but to read all of the contexts suggested to detect an emerging character about the words discussed. The general character of those words is of the same general fabric and fidelity to a relationship emerges as a central factor in שְׂדֵק.

One can but agree with Stuhlmacher in his quotation of Koch: "... (ה)שְׂדֵק und das Verbum שָׁדַק nicht aus dem juristischen Denkbereich auf Jahwe übertragen worden sind, sondern dass umgekehrt 'die Begrifflichkeit des Gerichtsverfahrens ... einer sehr viel weiter gefassten Lebenswirklichkeit entsprungen (ist)'." ³³ On the basis of the present study one would quite agree that the concept of שְׂדֵק is not carried over out of the juristic realm of thought and applied to שְׂדֵק within Yahwistic circles of thought. Rather, the conceptualization of judicial process (Gerichtsverfahrens) does, indeed, spring out of a much more tranquil quality or actuality of life (Lebenswirklichkeit).

Antonyms or Opposite Ideas (entgegengesetzte Begriffe) Appearing Contextually with שְׂדֵק in Prophetic Literature Other than Isaiah 40-66

Not only do synonyms, by the impact of their total character, lend insight to the comprehension of שְׂדֵק, but antonyms may be equally helpful. By a consideration of the negative characterization which

³³ Stuhlmacher, Gerechtigkeit Gottes bei Paulus, p. 116, citing Koch, Sdq im AT, p. 76.

³⁴ No major division of pre-exilic and post-exilic usages has been made. with few exceptions (cf. Dan. 9:14) post-exilic prophetic literature makes no use of antonyms.

form the background for the portrayal of SDK one may see clearly the precise delineation or structure of the concept inherent in SDK. Antonyms are grouped according to (1) words which appear in two or more contexts, and (2) words whose occurrence is singular.

I. Antonyms of SDK within Pre-exilic Prophetic Literature

Words Commonly Found in Parallel with SDK But Having an Opposite Meaning: Two or More Occurrences

Words such as wicked, sin, iniquity, transgress, abomination, wormwood, blood, violence are found on two or more occasions in the same context with SDK. These in turn revolve around two areas of concern: the specific reference to sin by four words, and the characterization of man's actions by another four words.

The Sin of Man: wicked ($\check{R}\check{S}^{\check{c}}$), sin ($\check{H}\check{T}^{\check{c}}$), iniquity ($\check{W}\check{L}$), transgress ($\check{P}\check{S}^{\check{c}}$). First, on at least 10 occasions "wicked" ($\check{R}\check{S}^{\check{c}}$) stands in apposition to SDK. For example, Isaiah denounced those "who acquit the guilty ($\check{R}\check{S}^{\check{c}}$)" (Isa. 5:23) and Habakkuk specifically characterized the antithesis of the righteous as the "wicked" ($\check{R}\check{S}^{\check{c}}$) (Hab. 1:4). Ezekiel condemned prophets who "encouraged the wicked ($\check{R}\check{S}^{\check{c}}$)" (Ezek. 13:22; cf. 18:20, 24; 21:8, 9; 23:12; 33:14, 19) and the action of such wicked men is graphically portrayed by Habakkuk "...the wicked swallows up the man more righteous than he" (Hab. 1:13).

Second, $\check{H}\check{T}^{\check{c}}$ ("sin") appears with regularity in Ezekiel's contrast of the righteous and the wicked. The prophet is enjoined to "warn the righteous man not to sin ($\check{H}\check{T}^{\check{c}}$)," and the warning is given to the wicked that "the soul that sins shall die (Ezek.

18:20, 24; cf. 3:20; 16:51, 52; 18:24; 33:12, 14, 16; Micah 7:9).

Third, on at least five occasions "iniquity" (WL) is used as the antithesis of SDK. A righteous man is warned lest he turn from his righteousness "and commits iniquity (WL)" (Ezek. 3:20; cf. 18:24, 26), and if a man "commits iniquity . . . in the iniquity that he has committed he shall die" (Ezek. 33:13; cf. 33:18).

Fourth, PS^v ("transgression," "rebellion") is found in three contexts located in prophetic literature of two centuries. Hosea closes with the warning " . . . the ways of the LORD are right, and the upright walk in them, but transgressors (pos^vim) stumble in them" (Hosea 14:10; RSV, 14:9). Ezekiel is confident that if the wicked man turns from his sin and does "what is lawful and right, he shall surely live; he shall not die. None of the transgressions (p^vsa'ayw) which he has committed shall be remembered against him" (Ezek. 18:22f). Later, he expresses the conviction that the power of the past has been broken permanently, it does not alter man's present relationship to God. Thus, "The righteousness of the righteous shall not deliver him when he transgresses (pis^vo) . . ." (Ezek. 33:12).

On at least 28 occasions prophetic literature sets one of four basic words for "sin" in apposition to the concept of SDK. The righteous man is the antithesis of the "wicked" (RS; wicked, or criminal man), the man who misses the mark (HT'), the person who commits iniquity (awel), or the man who rebels against constituted authority (PS^v). Essentially, such a man is one who disrupts the fellowship of the community, wreaking discord and

strife, rupturing the wholeness of communal life.

The Characterization of Man's Actions. The specific actions of men who are "unrighteous" are characterized as "abominable," like "wormwood," likened to the shedding of blood, and as "violence." Ezekiel perceived that a man could not live if he turned from his righteousness "and does the same abominable things (to'eḇot) that the wicked man does" (Ezek. 18:24). Ezekiel was sure that Jerusalem's wickedness exceeded that of Samaria and others' hence, "Bear your disgrace, you also, for you have made judgment favorable to your sisters; because of your sins in which you acted more abominable (hit'abt^e) than they" (Ezek. 16:52; cf. 51 also). y/

Not only were the actions of unrighteous man "abominable," justice had been turned to wormwood, a bitter-tasting plant which the Septuagint translates simply as "bitterness." "O you who turn justice to wormwood and cast down righteousness to the earth" (Amos 5:7). Men had turned "justice into poison and the fruit of righteousness into wormwood" (Amos 6:12), the latter verse setting both "wormwood" and "poison" (ro's^v, a bitter and poisonous herb). X

Blood became a symbol of violence in the culture of Israel (cf. Isa. 1:15; 59:3; Hab. 2:12) and both Jeremiah and Ezekiel use the term to characterize the actions of men of their era. Jeremiah, for example, in his exhortation to the king includes the prohibition against shedding "innocent blood" in his catalogue of ethical virtues: "Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence to the alien, the fatherless, and the widow,

nor shed innocent blood in this place" (Jer. 22:3). Isaiah includes within the declaratory oath of chapter 33 the recognition that those who dwell with God must respond with ethical purity to the issues of life: "Who among us can dwell with the devouring fire? Who among us can dwell with everlasting burnings? He who walks righteously and speaks uprightly . . . who stops his ears from hearing of bloodshed, and shuts his eyes from looking upon evil" (Isa. 33:14ff).

Violence (HMS) is another antonym of righteousness and justice. According to Ezekiel, the princes of Israel are to "put away violence and oppression, and execute justice and righteousness" (Ezek. 45:9). To do justice and righteousness demands, according to Jeremiah, that a king " . . . deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence (HMS) to the alien, the fatherless, and the widow . . . " (Jer. 22:3).

Words Found In Context With SDK; Occurring But Once,
And Having An Opposite Meaning

In addition to those antonyms which occur two or more times there are significant words which appear but once. Although taken individually their infrequent appearance is not impressive, their collective character bears significant witness to the meaning of SDK. Words such as "evil, iniquity, harlot, murder, false, wrong, oppression, evictions, treachery, bribe, cry, bloodshed, oppression" all portray a social context antithetical to the wholeness of community which characterizes SDK.

The righteous man "shuts his eyes from looking upon evil (ra')" (Isa. 33:15). "The son shall not suffer for the iniquity ('a^{won}) of the father, nor the father suffer for the iniquity of the son; the righteousness of the righteous shall be upon himself" (Ezek. 18:20). Yahweh is declared "righteous," and dissociated from wrong, "The LORD within her is righteous, he does no wrong ('awlah)" (Zeph. 3:5).

Once a "faithful city," Jerusalem is described by Isaiah as a harlot; "How the faithful city has become a harlot (l^ezonah), (Isa. 1:21). While "righteousness" once lodged in her "now murders" (m^erass^ehim; Isa. 1:21). The nation is declared false by Jeremiah: "Faithless Israel has shown herself less guilty than false Judah" (mibbogs^s y^ehudah; Jer. 3:11).

Jeremiah exhorts the king to "do no wrong" ('al tonu, Jer. 22:3). Of the "princes of Israel," Ezekiel said, "Put away violence and oppression (šod), and execute justice and righteousness" (Ezek. 45:9). He continues in the same verse, "cease your evictions (g^erušoteykem), says the Lord God" (Ezek. 45:9).

The action of the unrighteous is characterized as "the treachery (b^ema'alo 'ayser-ma'al; Ezek. 18:24) of which he is guilty. He is a man who " . . . shakes his hands, lest they hold a bribe (šohad; Isa. 33:15), and "despises the gain of oppressions" (ma'^ašakḥot; Isa. 33:15).

Jerusalem, the city of God, is characterized by both the cry of violence and the sight of bloodshed; " . . . he looked for justice, but behold, bloodshed (mišpah); for righteousness, but behold, a cry!" (š^e'aḥah; Isa. 5:7).

who walks righteously

Phrases Containing Parallel But Opposite Meanings

In addition to single words, there are at least four phrases used in prophetic literature which are antithetical to ṢḌḲ. Habakkuk, for example, characterized two ways of life as follows: "Behold, he whose soul is not upright in him shall fail, but the righteous shall live by his faith" (Hab. 2:4). The man "whose soul is not upright" stands in marked contrast to the dependable, faithful man.

Jeremiah characterized the king of Judah as one "who makes his neighbor serve him for nothing" (Jer. 22:13); such a man being one "who builds his house by unrighteousness" (Jer. 22:13). The ideal ruler, however, is one who "shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor" (Isa. 11:3-4). In the latter case the antithesis of the king who judges with "righteousness" is one who judges by what his eyes see and by what his ears hear.

Jeremiah catalogues those human accomplishments in which a man is prone to glory, and then sets them in an antithetical relationship to the uniquely covenantal aspects of Yahweh's reign. "Let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches; but let him who glories glory in this, that he understands and knows me, that I am the LORD who practice kindness, justice, and righteousness in the earth: for in these things I delight, says the LORD" (Jer. 9:23f). Jeremiah has apparently taken three common goals of the seventh century -- wisdom, might, and riches -- and set them in contrast to those supreme covenantal character-

istics which the LORD is practicing in the community (kindness; or, better, faithful love; justice; righteousness).

II. Antonyms of ŠDK Within the Context of Post-exilic Prophetic Literature

Three distinct contexts utilize antonyms of ŠDK within prophetic literature of the post-exilic era; Malachi, Daniel, and Isaiah 26.

Malachi sets the righteous and the wicked in synonymous parallelism with "one who serves God and one who does not serve him" (Mal. 3:18); and Isaiah 26 contains references to men who will not learn righteousness as "wicked" (RŠ^Y), as one who "deals perversely" (WL), and as one who "does not see the majesty of the LORD" (cf. Isa. 26:10).

The prayer of Daniel clearly contrasts the righteous and their counterparts (Dan. 9:7, 14, 16, 24). The righteousness of Yahweh stands in marked contrast to the confusion of Daniel's generation; "To thee, O Lord, belongs righteousness, but to us confusion of face, as at this day . . . because of the treachery which they have committed against thee" (Dan. 9:7). The "calamity" (R^H) which thus befell the people was related to the LORD's righteousness; "Therefore the LORD has kept ready the calamity and has brought it upon us; for the LORD our God is righteous in all the works which he has done, and we have not obeyed his voice" (Dan. 9:14). Such righteousness on the part of Yahweh stood in marked contrast to the disobedience on the part of the people (v. 14). Not only did the righteousness of Yahweh precipitate the calamity, his "righteous

acts" also removed anger and wrath: "O LORD, according to all thy righteous acts, let thy anger and thy wrath turn away from the city of Jerusalem, thy holy hill . . . " (Dan. 9:16).

Thus, for the writer of Daniel 9:14ff "calamity," "anger," and "wrath" were both the expression and the antithesis of ṢḌḲ . Paradoxically, the LORD's ṢḌḲ brought calamity upon his disobedient people, but that same ṢḌḲ later moved with a redemptive and evangelizing aim in restoring his people through the removal of his anger and wrath.

In response to Daniel's prayer there is the assurance that "Seventy weeks of years are decreed concerning your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place" (Dan. 9:24). Thus, the "everlasting righteousness" for which the covenant community expectantly waited stood in marked contrast to "sin" (ḤṬ), "iniquity" (ḤWN), and "transgression" (ṖṢ^{\vee})

III. Summary

In conclusion, what does the examination of antonyms prove concerning the connotation of ṢḌḲ ? First, the nature of the evidence is such that one can hardly speak of "proof" in the sense of incontrovertible evidence which clearly demonstrates that the connotation of ṢḌḲ rests in one area or the other.

Second, the total character of the evidence suggests that ṢḌḲ and its derivatives connote a state of well being or "wholeness" within the covenant community. Hence, fidelity to a rela-

TABLE 7
ILLUSTRATIONS OF ANTONYMS OR OPPOSITE WORDS AND IDEAS
USED IN THE SAME CONTEXT AS SDK WITHIN
PROPHETIC LITERATURE

| Total Occ. | WORD USED | Pre- Exilic | Post- Exilic ^a | Isaiah 40-55 | Isaiah 56-66 | Total |
|-------------------|---|-----------------|------------------------------|-----------------|-----------------|-------|
| Six or More | Wicked | 10 ^b | 2 | 0 | 0 | 12 |
| | Sin | 10 ^c | 1 | 0 | 0 | 11 |
| | Iniquity | 5 | 1 | 0 | 0 | 6 |
| Two to | Transgressor | 3 | 1 | 0 | 0 | 4 |
| | Abominable | 3 | 0 | 0 | 0 | 3 |
| | Iniquity | 1 | 1 | 0 | 1 | 3 |
| | Violence | 2 | 0 | 0 | 0 | 2 |
| | Blood | 2 | 0 | 0 | 0 | 2 |
| Six | Wormwood | 2 | 0 | 0 | 0 | 2 |
| Once | Evil | 1 | 0 | 0 | 0 | 1 |
| | Harlot | 1 | 0 | 0 | 0 | 1 |
| | Murder | 1 | 0 | 0 | 0 | 1 |
| | Wrong | 1 | 0 | 0 | 0 | 1 |
| | False | 1 | 0 | 0 | 0 | 1 |
| | Wrong (i.e. maltreat) | 1 | 0 | 0 | 0 | 1 |
| | Oppression | 1 | 0 | 0 | 0 | 1 |
| | Evictions | 1 | 0 | 0 | 0 | 1 |
| | Treachery | 1 | 0 | 0 | 0 | 1 |
| | Bribe | 1 | 0 | 0 | 0 | 1 |
| | Cry | 1 | 0 | 0 | 0 | 1 |
| | Bloodshed | 1 | 0 | 0 | 0 | 1 |
| | Oppressions | 1 | 0 | 0 | 0 | 1 |
| | Confusion | 0 | 1 | 0 | 0 | 1 |
| | Terror | 0 | 0 | 1 | 0 | 1 |
| | Fear | 0 | 0 | 1 | 0 | 1 |
| | Oppression | 0 | 0 | 1 | 0 | 1 |
| | Empty (pleas) | 0 | 0 | 0 | 1 | 1 |
| | Lies | 0 | 0 | 0 | 1 | 1 |
| | Mischief | 0 | 0 | 0 | 1 | 1 |
| | Darkness | 0 | 0 | 0 | 1 | 1 |
| | Gloom | 0 | 0 | 0 | 1 | 1 |
| | Forsake (ordinance) | 0 | 0 | 0 | 1 | 1 |
| | Polluted Garment | 0 | 0 | 0 | 1 | 1 |
| Phrases | "One who does not serve him" | 0 | 1 | 0 | 0 | 1 |
| | "Does man not see the majesty of the Lord" | 0 | 1 | 0 | 0 | 1 |
| | "He whose soul is not upright" | 1 | 0 | 0 | 0 | 1 |

| Total Occ. | WORD USED | Pre- Exilic | Post- Exilic | Isaiah 40-55 | Isaiah 56-66 | Total |
|---------------|--|----------------|-----------------|-----------------|-----------------|-------|
| Phrases | "Makes his neighbor serve him for nothing" | 1 | 0 | 0 | 0 | 1 |
| | "He shall not judge but what his eyes see . . ." | 1 | 0 | 0 | 0 | 1 |
| | "Let not the wise man . . . mighty . . . wealth" | 1 | 0 | 0 | 0 | 1 |

^aEzekiel has been reckoned as pre-exilic.

^bOnly one prior to Habakkuk.

^cNine are in Ezekiel.

tionship as integral to the conceptualization of SDK is supported by an examination of antonyms. SDK is well characterized in pre-exilic literature by the following antitheses: wicked (rs^v), sin (ht), iniquity (wl), transgress (ps^v), abominable things (to^eebot), wormwood, poison, blood, violence, evil (ra), wrong (awlah), harlot, murder, false, wrong, evictions, treachery, bribe, oppressions, bloodshed, cry (s^ealah), calamity, anger, and wrath. Unrighteous men are "not upright" (literally, "puffed up;" Hab. 2:4). They make a neighbor serve for nothing (Jer. 22:13), judge by the externalities of both eye and ear (Isa. 11:3-4), and glory in wisdom, might, and riches as opposed to Yahweh's faithful love (hesed), justice, and righteousness.

Within post-exilic prophetic literature the antitheses are equally clear and pungent: those who do not serve God, wicked men, those who deal perversely, who do not see the majesty of the LORD, confusion, calamity, disobedience, anger, wrath, transgression, sin, and iniquity. Thus, unrighteousness, is clearly a

breach of covenant fellowship; a rupture of the wholeness which covenant life is intended to create.

The Relationship Between the Use of $\text{\$DK}$ in Pre-exilic and Post-exilic Prophetic Literature

The relationship between the pre-exilic and post-exilic prophetic usage of $\text{\$DK}$ may be summarized best according to the same developmental pattern under which the usage of the root $\text{\$DK}$ was discussed; categorizing the usage according to (1) man's character and action (2) inanimate objects (3) an ideal ruler, and (4) Yahweh's action and character. In order to facilitate this, such an appraisal should consider both the internal distribution of all pre-exilic usages and post-exilic usages in separate categories, and should then examine the total usage within each category as compared with the total use of the root in both pre-exilic and post-exilic prophetic literature.

First, the internal relationship of the distribution of $\text{\$DK}$ within both pre-exilic and post-exilic prophetic literature may be clarified by the following table.

TABLE 8

Internal Relationship Between Pre-exilic
and Post-exilic Usages of $\text{\$DK}$

| | Pre-exilic (99 total uses) | Percentage of Pre- exilic Uses | Post-exilic (19 total uses) | Percentage of Post- exilic Uses |
|-------------------------------|----------------------------------|--------------------------------------|-----------------------------------|---------------------------------------|
| Man's character and Action | 66 | 66+% | 7 | 36+% |
| Inanimate ob- jects | 6 | 6+% | 2 | 10+% |
| Ideal Ruler | 14 | 14+% | 2 | 10+% |

| | Pre-exilic (99 total uses) | Percentage of Pre- exilic Uses | Post-exilic (19 total uses) | Percentage of Post- exilic Uses |
|----------------------------------|----------------------------------|--------------------------------------|-----------------------------------|---------------------------------------|
| Yahweh's action and character | 13 | 13+% | 8 | 42+% |

Such internal, comparative analysis suggests that pre-exilic prophetic literature used $\text{\$DK}$ to characterize man's action and character with considerable greater proportionate frequency than did post-exilic prophetic literature; 66% of all pre-exilic prophetic usages of $\text{\$DK}$ being used to characterize man's action and character, while post-exilic prophetic literature (exclusive of Isa. 40-66) utilized but 36+% of its total usages for the same purpose. To state it differently, pre-exilic prophetic literature used $\text{\$DK}$ of man's character and action with 1.8 degree greater frequency than did post-exilic prophetic literature.

Inanimate objects are referred to with slightly greater frequency in the post-exilic than in the pre-exilic era; with 6+% of pre-exilic usages and 10+% of post-exilic usages characterizing inanimate objects.

An ideal ruler is referred to with slightly greater frequency in pre-exilic than in post-exilic prophetic literature; 14+% in pre-exilic and 10+% in post-exilic literature.

Only in the case of the action and character of Yahweh does post-exilic literature use a significantly greater percentage of its total usages of $\text{\$DK}$ than does pre-exilic prophetic literature. In post-exilic prophetic literature 42+% of the post-exilic uses of $\text{\$DK}$ refer to the action and character of Yahweh, while only 13+% of the total pre-exilic prophetic occurrences are so used.

Post-exilic prophetic literature utilizes ṢḌḲ to characterize Yahweh's action and character with 3.22 degree greater frequency than does pre-exilic prophetic literature.

Second, the previous examination compared pre-exilic usages of the four categories with the total occurrences of ṢḌḲ within pre-exilic literature. It now remains to compare the usage of the four categories within pre-exilic prophetic literature with the total number of usages in all prophetic literature (exclusive of Isa. 40-66). That is, of the 71 times ṢḌḲ is used to characterize man's action and character, how many are pre-exilic and how many are post-exilic?

In the process of making such a comparative analysis one should take into consideration the fact that pre-exilic prophetic literature constitutes 70+% of the total bulk of all prophetic literature (excluding Isa. 40-66) while post-exilic prophetic literature constitutes but 18+% of the total prophetic literature. By taking these factors into consideration one should be able to establish a "frequency index," based upon the relationship between the percentage of usage of ṢḌḲ and its derivatives and their direct relationship to the percentage of the total literature involved. For example, 90% of all pre-exilic and post-exilic usages of ṢḌḲ in the context of man's character and action appear in pre-exilic literature. Pre-exilic prophetic literature occupies 70+% of all prophetic literature. Hence, the frequency ratio is 90/70; giving a "frequency index" of 1.27.

While examined from a different perspective, this consideration of the relationship between the use of ṢḌḲ in pre-exilic and

post-exilic prophetic literature confirms the previous study. Pre-exilic prophetic literature gives greater attention to man's action and character than does post-exilic prophetic literature. It also gives greater attention to man's action and character than to Yahweh's action and character. Pre-exilic prophetic literature has a frequency index of 1.27 for man's character and action, but a frequency index of .87 for Yahweh's action and character. Post-exilic prophetic literature has a frequency index of .55 for man's character and action but an index of 1.00 for the action and character of Yahweh.

The frequency index for inanimate objects is 1.07 in pre-exilic literature, and 1.38 in post-exilic literature. Pre-exilic literature has a frequency index of 1.24 for an ideal ruler, while post-exilic prophetic literature has a frequency index of only .66 for the same category.

From such a comparative analysis it is apparent that pre-exilic prophetic literature gave greater attention to SDK in its relationship to man's character and action, and to an ideal ruler than did post-exilic prophetic literature. Within the post-exilic era attention had shifted to Yahweh's action and character. The disappointments precipitated by the whole of the exile, to say nothing of the failure of Deuteronomic theology, contributed to an increasing emphasis upon the direct relationship between SDK and Yahweh's action and character.

TABLE 9

Relationship Between The Total Usage
of $\$DK$ in Various Categories Within
Pre-exilic and Post-exilic (Excluding
Isa. 40-66) Prophetic Literature

| | Total usage in all prophetic lit. (other than Isa. 40-66) | Pre-exilic Prophetic Literature (70% of all prophetic lit.) | | | Post-exilic Prophetic Literature (18% of all prophetic literature) | | |
|-------------------------------------|--|---|---------------------------------|--|--|---------------------------------|--|
| | | Number of Occurrences | Percentage of total usage | Index Frequency of Occurrence | Number of Occurrences | Percentage of total usage | Index Frequency of Occurrence |
| Man's Action And Char- acter | 71 | 64 | 90+% | 1.27 | 7 | 10+% | .55 |
| Inanimate objects | 8 | 6 | 75+% | 1.07 | 2 | 25+% | 1.38 |
| Ideal Ruler | 16 | 14 | 87+% | 1.24 | 2 | 12+% | .66 |
| Yahweh's Action and Character | 21 | 13 | 61+% | .87 | 8 | 18+% | 1.00 |

Conclusions Concerning the Use of $\$DK$ in Prophetic Literature
Other Than Isaiah 40-66

First, based upon an examination of all contexts in which $\$DK$ and its derivatives occur one may legitimately conclude that when used of man's character and action, whether in pre-exilic or post-exilic prophetic literature, $\$DK$ and its derivatives connote the man whose conduct maintains the wholeness of community life. His actions lead to an equilibrrious state within the covenant community. His relationship with Yahweh and members of the covenant community constitute the norm or standard by which his "righteous-

ness" is determined. When used of an ideal king, fidelity to the relationships of covenant life remain determinative for ṢḌḲ . Even the ṢḌḲ of Yahweh reflects the same element of fidelity to a relationship.

Second, an examination of synonyms appearing in the same context with ṢḌḲ and its derivatives is even more illuminating than the contextual examination of ṢḌḲ . Synonyms and antonyms do not individually "prove" a particular connotation of ṢḌḲ , but the combined character of the synonyms is such as to make clear the contextual connotation of the root. The proof is self-evident in the character of words such as justice, faithfulness, steadfast love, peace, equity, wise, holy, mercy, humility, quietness, trust, good, humble, victorious, healing, level, or smooth.

Third, antonyms which constitute the antitheses of ṢḌḲ are also highly suggestive for the connotation of the root; words such as wicked, sin, iniquity, transgress, abominable things, wormwood, poison, blood, violence, evil, wrong, harlot, murder, false, wrong, evictions, treachery, bribe, oppressions, bloodshed, and cry.

Concerning both synonyms and antonyms one can but agree with Stuhlmacher who suggests: "Die Konkordanzen zeigen eindeutig dass es sich bei (ṢḌḲ) um ein den ganzen Wirklichkeitsbereich umspannendes und nicht juristisch eingeschränktes Phänomen handelt."³⁵

ä | ä |

Fourth, one can detect a change of emphasis between pre-

³⁵Op. cit., p. 117.

exilic and post-exilic prophetic literature; a change of emphasis which may or may not be substantiated in the study of Isa. 40-66, but one that should be examined more fully in light of the evidence found in Deutero-Isaiah. Among the distinctions between pre-exilic and post-exilic prophetic literature are the following: (1) The appeal for "righteousness" is basically corporate prior to Ezekiel and Jeremiah, but with their work the appeal is always individual. (2) Greater attention is given to ṢḌḲ in the context of man's character and action, as well as to an ideal ruler, in pre-exilic prophetic literature than in post-exilic prophetic literature. (3) Within post-exilic literature greater attention is given to ṢḌḲ in the context of Yahweh's action and character, as well as inanimate objects, than in pre-exilic literature. (4) Justice (mišpat^v) is uniquely characteristic of pre-exilic prophetic literature (occurring at least 39 times out of a total occurrence of 46 usages in all prophetic literature). Only a single illustration of its usage was discovered in post-exilic literature (Isa. 26:9). (5) For whatever the reason, there are for all practical purposes no antonyms which appear in the same context with ṢḌḲ in post-exilic prophetic literature (a possible exception is Daniel 9:14-16).

CHAPTER III

THE CONNOTATION OF $\$DK$ IN ISAIAH 40-66

Because of its distinctive nature Isaiah 40-66 is to be examined apart from either pre-exilic or post-exilic prophetic literature. By this procedure it may be possible to isolate variables which may appear during the examination of the three bodies of prophetic literature. The present study will be governed by a methodological approach in which Isaiah 40-55 will be considered apart from Isaiah 56-66, thus seeking to insure that variables which may emerge in a contrast study of Isaiah 40-55 and Isaiah 56-66 may be isolated and characterized.

$\$DK$ Within Isaiah 40-66.

The examination of both Isaiah 40-55 and Isaiah 56-66 will be controlled by the same developmental pattern as that which characterized the study of pre-exilic and post-exilic prophetic literature. First, contextual usages of $\$DK$ and its derivatives will be isolated and categorized according to (1) references to man's character and action (2) inanimate objects (3) an ideal ruler or personality and (4) the action and character of Yahweh. It should be noted at this juncture, however, that each of these categories may not necessarily emerge during the course of this examination. Second, both synonyms

and antonyms of ṢḌḲ which appear in the same contexts as ṢḌḲ and its derivatives will be isolated and categorized according to patterns of similarity which may characterize the various synonyms and antonyms.

I. An Examination of the Contextual Usage of ṢḌḲ Within Isaiah 40-55

Any consideration of Isaiah 40-55 as over against Isaiah 56-66 should take into consideration the fact that Isaiah 40-66 constitutes 11% of all prophetic literature, pre-exilic and post-exilic, and 40+% of all post-exilic prophetic literature. Such a consideration should also recognize that Isaiah 40-55 constitutes 62+% of the material within Isaiah 40-66, while Isaiah 56-66 constitutes 37+% of the same body of material. Also, Isaiah 40-55 constitutes 7+% of all prophetic literature while Isaiah 56-66 embraces 4+% of all prophetic literature.

ṢḌḲ in the Context of Man's Character and Action

Of the 11 occurrences of ṢḌḲ within the context of man's character and action in Isaiah 40-55 the verb occurs three times, the adjective two times, the masculine noun three times, and the feminine noun three times.

The verb ṣadeḳ. Of the three usages of the verb two are clearly juristic, or forensic, in connotation. Addressing the nations, the prophet challenges them to bring forth their witnesses before the assembled peoples: "...Let them bring their witnesses to justify them (w^eyiṣḏaḳu), and let them hear and say, It is true" (Isa. 43:9). Within the same chapter, but in a different literary context, the

prophet voices Yahweh's declaration: "Put me in remembrance, let us argue together; set forth your case, that you may be proved right (l^ema'an tişdağ, Isa. 43:26). In both cases the forensic nature of ŞDĶ is clearly apparent. The lawsuit motif is clear and the connotation of forensic righteousness clearly emerges for the first time in prophetic literature. For illustrative parallels to this conception one might consult Psalm 51:6 (RSV, v.4) and Job 22:3; 40:8.

The other use of the verb şadeğ occurs in Isa. 45:25; "In the LORD all the offspring of Israel shall triumph (yişd^eğu) and glory." The larger thrust of Isa. 45:1ff is the historicity of salvation realized through the advent of Cyrus, and the RSV translation "triumph" is quite appropriate. The verse suggests that in the LORD the exiles are "justified" (so ASV, KJV) or vindicated (ŞDĶ). Yahweh as righteous Lord vindicates his people on the plane of history. Such "righteous deeds" constitute both the expression of his own ŞDĶ and the realization of that "setting aright" for which an exiled people longed. Thus, quite significantly, Isa. 45:25 underscores the dynamic as opposed to the static conception of ŞDĶ and its derivatives.

The adjective şaddik. One appearance of the adjective occurs within a context which is textually suspect, or at least is so judged by the RSV translator: "Can the prey be taken from the mighty, or captives of a tyrant (şaddik) be rescued?" (Isa. 49:24). In support of the RSV emendation of the MT şaddik are (1) LXX, which translates saddik as adikos, and (2) the Qumran Scroll of St. Mark's Monastery (1 Q Is^a) which clearly reads ʿaris, "awe-inspiring, terror-striking"-- hence, "ruthless" (cf. Isa. 29:20, "For the ruthless

shall come to nought and the scoffer cease, and all who watch to do evil shall be cut off"). C.R.North commends the emendation in Biblia Hebraica Stuttgartensia and cites additional manuscript evidence in support of the emendation (cf. Syriac and Vulgate).

Another important consideration is the use of ʿariṣ in the parallel verse which follows v. 24. In answer to the question "Can the prey be taken ..." (v. 24), the answer comes, "Surely, thus says the LORD: 'Even the captives of the mighty shall be taken, and the prey of the tyrant (ʿariṣ, not ṣaddiḳ) be rescued, for I will contend with those who contend with you, and I will save your children" (v. 25). Two considerations should be noted. (1) The repetition of gibbor ("mighty") leads one to conclude that its parallel should be translated in the same manner in both verses 24 and 25. (2) The larger context identifies the "tyrant" and "mighty" as men who oppress the exiles, men with whom Yahweh will contend and from whom he will save the exiles and their descendants. To maintain the MT ṣaddiḳ and translate verse 24 as "...the captives of a righteous man be rescued" would presuppose that the ṣaddiḳ was an individual faithfully related to the LORD and the covenant community -- an assumption denied by the whole of the context. Thus, from one point of view this use of ṣaddiḳ should be deleted from consideration, but since every appearance of ṢDQ and its derivatives within MT are under consideration ṣaddiḳ in Isa. 49:24 will be included within the larger tabulation of the total occurrences of ṢDQ. g |

Ṣaddiḳ is also used in Isa. 41:26 to declare that those who, hypothetically, made known the purposes of history realized through Cyrus were "right": "...Who declared it from the beginning, that we

might know, and beforetime, that we might say, 'He is right (ṣaddiḳ)'?" (Isa. 41:26). C.R.North characterizes this as a "non-moral sense of Heb. ṣaddiḳ, righteous," and suggests that one compare the use of "It is true" (ʾemet) in Isa. 43:9.¹ Yahweh thus poses the hypothetical situation in which one who had declared the rise of Cyrus from the beginning would have been declared "right" now that the event has emerged within history. Such usage is clearly in the generally forensic category.

The nouns ṣedeḳ and ṣedaḳah. The masculine noun (ṣedeḳ) is used to characterize "victory," "deliverance," and "righteousness." The prophet addressed "...you who pursue deliverance" (ṣedeḳ), you who seek the Lord;" (Isa. 51:1). The same verse (šim^eu ʾelay rod^epey ṣedeḳ m^ebaḳ^esey^ey^ehwah) is translated in the ASV as follows: "Hearken to me, ye that follow after righteousness, ye that seek Jehovah..." (Isa. 51:1). The marked contrast between the two translations (RSV vs. ASV) is illustrative of the role that one's presupposition concerning the primary thrust of the root ṢDḲ exerts upon translation. The RSV translation assumes, for example, that ṣedeḳ is, in this instance, the action of Yahweh whereby through his fidelity to the covenant relationship he delivers his people. The ASV has apparently assumed ṣedeḳ to be either a state or relationship into which one has entered or a synonym for "...seek the LORD," although the two options are not mutually exclusive. In this instance the context is not clear and one's theological conception of ṢDḲ becomes the determinative factor in translation. Since the present study is based upon

¹ C.R.North, op. cit., p. 106.

the Hebrew text and the RSV, the translation of the RSV, "deliverance," will be maintained. The problem inherent in the translation of ṣedeq within Isa. 51:1 is illustrative of the changing attitude concerning ṣDQ within the past 75 years.

When describing a deliverer "from the east," probably Cyrus, the prophet raises this question: "Who stirred up one from the east whom victory (ṣedeq) meets at every step? let them approach, then let them speak; let us together draw near for judgment" (Isa. 41:2). Again, the translation of ṣedeq by victory terminology is indicative of a changing attitude concerning the connotation of ṣDQ. Earlier the ASV translator rendered the same phrase, "Who hath raised up one from the east, whom he calleth in righteousness to his foot?" As an alternate marginal reading, however, the same translator suggested the reading "whom righteousness meeteth whithersoever he goeth" (ASV, Isa. 41:2). In view of the larger context, however, it would seem that the RSV translation "victory" is preferable to "righteousness." Thus, there begins to emerge within the literature of Isa. 40-55 a conception of ṣDQ which involves the action of Yahweh -- reminiscent of his "righteous deeds," his mighty acts of deliverance. Righteousness (ṣedeq) clearly begins to characterize Yahweh's work of deliverance.

The only other appearance of ṣedeq in Isa. 40-55 is translated "righteousness." "Hearken to me, you who know righteousness, the people in whose heart is my law..." (Isa. 51:7). Such a translation appears incongruous in view of the fact that ṣedeq is rendered by the same translator as "deliverance" in Isa. 51:6. One faces, therefore, a logical question: "why did the translator render ṣedeq as

"righteousness" in Isa. 51:7?" The larger context has obviously remained the same, and one could render ṣedek as "deliverance" with as equal validity in v. 7 as in v. 1. The better part of wisdom would dictate, therefore, that consistency should characterize the translation, and that v. 7 be translated, "hearken to me, you who know deliverance, a people in whose heart is my law; fear not the reproach of men..." (i.e., since you know the deliverance of Yahweh you need not fear the reproach of men).¹ The primary objection to the latter proposal is the fact that ṣedek stands in synonymous parallelism with "law" (torah).

The three occurrences of the feminine s^edaḳah are variously translated "deliverance," "right," and "righteousness." In the same spirit as Isa. 41:2 and 51:1 s^edaḳah is rendered "deliverance": "Hearken to me, you stubborn of heart, you who are far from deliverance" (Isa. 46:12). Though the people are stubborn and unbelieving "...my salvation will not tarry; I will put salvation in zion" (v. 13). A comparable spirit of infidelity and hypocrisy on the part of the exiles is further characterized by the prophet: "...who swear by the name of the LORD, and confess the God of Israel, but not in truth or right (biṣ^edaḳah)" (Isa. 48:1). In marked contrast to the spirit of stubbornness and infidelity reflected in Isa. 46:12 and 48:1, it is only "In righteousness you shall be established; you shall be far from oppression, for you shall not fear; and from ter-

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C.R. North translates the successive verses as follows: "Listen to me, you who endeavour after right, who seek the LORD..." (v.1); "...my triumph (ṣedaḳah) shall never be annulled" (v.6); "Listen to me, you who know and do what is right, the people in whose heart is my law..." (v.7). The Second Isaiah (Oxford: At the Clarendon Press, 1964), pp. 59f.

ror, for it shall not come near you" (Isa. 54:14). Here, fidelity to the covenant relationship constitutes the essential connotation of ṢḌḲ within the context of Isa. 54:14.

Summary. ṢḌḲ within the context of human character and action variously describes the forensic declaration of fidelity (Isa. 43:9, 26), triumph (Isa. 45:25), victory (Isa. 41:2), deliverance (Isa. 51:1; 46:12), righteousness (Isa. 51:7; 54:14), and right (Isa. 41:26; 48:1). Thus, 36+% of all usages within this category utilize victory terminology, 36+% use traditional conceptions of "right" or "righteousness," 18+% characterize a forensic state within a juristic context, and 9+% (Isa. 49:24, "tyrant") of the material, a single passage, is probably a corruption of ʿariṣ

ṢḌḲ in the Context of Inanimate Objects

In contrast to both pre-exilic and post-exilic prophetic literature, Isaiah 40-55 makes no use of ṢḌḲ within the context of inanimate objects. The reason for this is not difficult to calculate. First, the reference to standard weights and measures as ṢḌḲ was somewhat fortuitous in that such a consideration happened to characterize one prophet as over against another. Second, references to Jerusalem as ṢḌḲ could hardly be anticipated within prophetic literature written at a time when the city lay, for all practical purposes, in ruins. More than this, however, is it not possible that Isaiah of the exile has moved beyond the characterization of inanimate objects with a dynamic word so distinctively used of Yahweh's action? Perhaps so.

ṢḌḲ Within the Context of an Idealized Person or Figure

On two occasions within a single verse the prophet used ṢḌḲ to

characterize an ideal person, the servant: "...he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one (ṣaddik), my servant, make many to be accounted righteous (yasdik); and he shall bear their iniquities" (Isa. 53:11). Reference to the servant as "the righteous one" is in keeping with comparable terminology in pre-exilic literature where ṣDK is used to characterize an ideal ruler (cf. Isa. 9:7; 11:4; 16:5; 32:1; Jer. 23:5; 33:15). The servant is apparently related indirectly to the same pre-exilic hope, and possibly the post-exilic reference to "my servant the Branch" (Zech. 3:8) is within the same literary tradition. Whether there is deliberate connection between these various strains of thought has been long debated but that the interrelationships are present on the surface is self-evident. That there may be a more fundamental and basic inter-relationship is certainly, if not probable.

ṢDK Within the Context of God's (Yahweh's) Action and Character

References to the character and action of God (or Yahweh -- no distinction will be made between the two) may be divided into those which center in the nature and character of Yahweh on the one hand and his action(s) on the other.

The nature and character of Yahweh. The adjective ṣaddik is used to characterize Yahweh as only God; "...And there is no other god besides me, a righteous God (ʾel-ṣaddik), and a Savior" (Isa. 45:21). That Israel had experienced the privilege of knowing Yahweh was an expression of his righteousness; "The LORD was pleased, for his righteousness sake (l^ema'an ṣid^eko), to magnify his law and make it glorious" (Isa. 42:21). ṣDK further appears in a reference

to s^edakot, "righteousness," although there is some ambiguity within the context: "Only in the LORD, it shall be said of me (li), are righteousness and strength..." (Isa. 45:24). The RSV takes the verses as an utterance of Yahweh, although C.R.North interprets v.24 as a reference by the prophet; a thesis which is commendable. Even though the speaker is probably the prophet, s^edakot may refer to the saving or victorious deeds of Yahweh (cf. Judg. 5:11; 1 Sam. 12:7; Ps. 103:6).³ The comment by the prophet is, therefore, most probably a reference to the righteousness of Yahweh, not the righteousness of the prophet.

The action of Yahweh. The single occurrence of the verb šadek describes Yahweh as a vindicator: "...he who vindicates (mašdikī) me is near, Who will contend with me? Let us stand up together. Who is my adversary? Let him come near to me" (Isa. 50:8).

The masculine noun šadek occurs in five contexts with ŠDK, and is variously translated as "victorious," "righteousness," "truth," and "deliverance." For the exiled descendants of Abraham there is the encouraging word: "fear not, for I am with you, be not dismayed, for I am your God, I will strengthen you, I will help you, I will uphold you with my victorious right hand (bimini šid^eki)" (Isa. 41:10). In the same spirit, Yahweh's šadek is characterized as "deliverance;" "My deliverance draws near speedily, my salvation has gone forth, and my arms will rule the peoples; the coastlands wait for me, and for my arm they hope" (Isa. 51:5).

¹ C.R.North, op. cit., p. 161. If one assumes with North that s^edakot refers to Yahweh's saving deeds, then this reference might more appropriately be considered under the action of Yahweh. It is, however, considered here as descriptive of his nature and character.

In a rather strange translation of ṣedek, Yahweh's speech is characterized as "truth": "I the LORD speak the truth (dober ṣedek), I declare what is right (maggid mayṣarim)" (Isa. 45:19). Perhaps this translation of sedek as "truth" is an expedient in order to permit the English "right" as a translation of meysarim; thus avoiding the redundancy of the double appearance of "right" in a single verse. Whatever the explanation for the RSV translation, however, Yahweh's speech is described as ṣedek. It is "truth" in the sense that it conforms to the relationship within which Yahweh stands in the covenant structure.

The feminine noun ṣ^edaḳah, although it most often suggests the concept of victory or deliverance, connotes "righteousness" in the more general connotation in one context (Isa. 45:23). Of Yahweh's word it is said, "By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: To me every knee shall bow, every tongue shall swear." (Isa. 45:23). Even this context, however, has strong overtones of victory and triumph; the word effecting the submission and allegiance of men to the Lordship of Yahweh.

The call, "...let it cause righteousness to spring up also" (Isa. 45:8), is most likely an entreaty that deliverance spring up. This is supported by the fact that the phrase is immediately preceeded by the exhortation, "...let the earth open, that salvation may sprout forth." More specific references to deliverance are the suggestions that "I [Yahweh] bring near my deliverance (ṣid^eḳati), it is not far off, and my salvation will not tarry; I will put salvation in Zion, for Israel my glory" (Isa. 46:13), or, "...my salva-

tion will be forever, and my deliverance (w^eṣid^eḳatī) will never be ended" (Isa. 51:6). Man's transience and inevitable dissolution stand in marked contrast to the enduring character of Yahweh's deliverance and salvation; "For the moth will eat them up like a garment, and the worm will eat them like wool; but my deliverance (w^eṣid^eḳatī) will be forever, and my salvation to all generations" (Isa. 51:8). The source of vindication is with Yahweh; "This is the heritage of the servants of the LORD and their vindication (w^eṣid^eḳatam) from me, says the LORD" (Isa. 54:17).

II. The Use of ṢḌḲ in Isaiah 56-66

ṢḌḲ and its derivatives occur 22 times in Isaiah 56-66. In keeping with procedural methods already established these occurrences will be considered under the categories of (1) man's character and action (2) inanimate objects (3) an ideal ruler or person and (4) the character and action of Yahweh. The distribution of the derivatives is as follows: man's character and action, 13; inanimate objects, 1; an ideal ruler or person, 0; and the character and action of Yahweh, 8.

ṢḌḲ Within the Context of Man's Character and Action

Within the category of man's character and action the verb ṣadeḳ does not occur in Isaiah 56-66. But the adjective ṣaddiḳ is used three times, the masculine noun ṣedeḳ four times, and the feminine noun ṣ^edaḳah six times.

The adjective ṣaddiḳ. The purposes of God, according to the prophet, would come to fruition in the post-exilic period, an era characterized by the renewal of the people: "Your people shall all

be righteous (ṣaddiḳim); they shall possess the land forever, the shoot of my planting, the work of my hands, that I might be glorified" (Isa. 60:21). That this is possible is the result of Yahweh's hastening action: "...I am the LORD; in its time I will hasten it" (Isa. 60:22; cf. this concept with the frequent appeal in the Old Testament to ʾani YHWH).

As a description of the individual ṣaddiḳ occurs twice within a single verse. This particular reference is the only illustration in Isa. 40-66 of the characterization of an ordinary individual by the term so reminiscent of Jeremiah and, especially, Ezekiel -- ṣaddiḳ. "The righteous man (ḥaṣṣaddiḳ) perishes, and no one lays it to heart; devout men are taken away, while no one understands. For the righteous man (ḥaṣṣaddiḳ) is taken away from calamity (Isa. 57:1), he enters into peace; they rest in their uprightness" (Isa. 57:2). In this instance the ṣaddiḳ are men who stand in marked contrast to the paganizing party in Jerusalem; that party composed of men who compromise religious convictions and who scoff at true religion (cf. the graphic description in the succeeding verses, vs. 4-13).

The nouns ṣedeq and ṣ^edaqah. Ṣedeq within Isa. 56-66 may connote man's "righteousness" (Isa. 58:8; 64:4), the manner in which a person enters suit "justly" (Isa. 59:4), or the "vindication" of the nation (Isa. 59:4). Men of the post-exilic community who practice "true fasting" will find that "...your light shall break forth like the dawn, and your healing shall spring up speedily; your righteousness (ṣid^eḳeka) shall go before you, the glory of the LORD shall be your rearguard" (Isa. 58:8). The language is reminiscent

e/ of the Exodus, and perhaps reflects the New Exodus motif characteristic of Isa. 40-55. While one might conceivably interpret šid^ek^eka as the LORD's mighty acts of deliverance which are to go before the people, the larger context is concerned with ethical rectitude; leaving the connotation of man's responsible actions within his communal relationships as the central significance of šedek in this context.

In his entreaty for the renewal of Yahweh's mighty deeds of power, the prophet insists that Yahweh will meet "...him that joyfully works righteousness (w^etošeh šedek), those that remember thee in thy ways" (Isa. 24:4; RSV, v.5), "righteousness" consisting of that which man does or works (ʿāśah). Šedek in this context, therefore, is closely akin to the connotation of the same word as used by Ezekiel. 6/

Šedek may also characterize the integrity, honesty, truth, etc., which many of the prophet's era failed to manifest in the courts; "No one enters suit justly (b^ešedek), no one goes to law honestly; they rely on empty pleas, they speak lies, they conceive mischief and bring forth iniquity" (Isa. 59:4).

Although any "vindication" which may have come to the community stemmed originally with Yahweh, the prophet characterizes "vindication" as that which belongs to the people, and in so doing uses šedek as Yahweh's vindication of his people; "The nations shall see your vindication (šid^ekek), and all the kings your glory; and you shall be called by a new name which the mouth of the LORD will give" (Isa. 62:2).

š^edaḫah, the feminine noun, within the broader context of Isa. 56-66 is used preponderantly for "righteousness," and this as a characterization of man's action (cf. Isa. 56:1; 57:12; 58:2; 59:9; 59:14). The only other use of š^edaḫah is actually of the same character, for it is the description of man's ethical-moral achievements (Isa. 64:5; RSV, v.6). fL

Men are counseled to "Keep justice, and do righteousness (š^edaḫah), for soon my salvation will come, and my deliverance be revealed" (Isa. 56:1). Although š^edaḫah might well connote "faithfulness to a relationship" (i.e., "maintain your integrity within the community -- be faithful, Yahweh is on the verge of acting!"), the derivative is again closely related to that which they are "to do" (wa²śu š^edaḫah). The "righteousness" of those who hold the "righteous man" (Isa. 57:1ff) in derision is such that though Yahweh "will tell of your righteousness (šid^eḫatek) and your doings, but they will not help you" (Isa. 57:12).

Describing the derelict condition of the community the prophet observes that "justice is far from us, and righteousness' (š^edaḫah) stands afar off; for truth has fallen in the public squares, and uprightness cannot enter" (Isa. 59:14). The quality of "righteousness" achieved within the community, far from fulfilling the relationships of the covenant community is best characterized as a "polluted garment." "We have become like one who is unclean, and all our righteous deeds (šid^eḫoteynu) are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away" (Isa. 64:5; RSV, v.6).

Summary. Within Isa. 56-66 ṢḌḲ is variously used in the context of man's character and action to connote (1) the traditional concept of "righteousness" and (2) the victory or deliverance motif. First, ṢḌḲ describes the people as righteous (Isa. 60:12), the righteous man (Isa. 57:1), righteousness (Isa. 57:12; 58:2,8; 59:9, 14; 64:4 -- RSV v. 5), righteous deeds (Isa. 62:2), and justly (Isa. 59:4). Second, in the victory or deliverance motif are words such as deliverance (Isa. 56:1) and vindication (Isa. 62:2). Of the total occurrences within Isa. 56-66, 11 RSV translations use traditional connotations of "righteousness" or "righteous" while only two use victory terminology. Stated proportionately, 84+% of all uses of ṢḌḲ in Isa. 56-66 deal with righteousness and related concepts, while only 15+% of the total number of occurrences are related to victory terminology.

ṢḌḲ Within the Context of Inanimate Objects

There is but a single characterization of inanimate objects by a derivative of ṢḌḲ within Isa. 56-66. Of Zion the prophet wrote: "For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication (ṣid^eḳek) goes forth as brightness, and her salvation as a burning torch" (Isa. 62:1). Yet her ṣedek is not so much a characterization of Jerusalem herself as it is a description of that deliverance which Yahweh is to bring about on behalf of Zion.

ṢḌḲ Within the Context of An Ideal Ruler

Isaiah 56-66 makes no use of ṢḌḲ and its derivatives to characterize an ideal ruler or other person of national stature.

SDK Within the Context of the Character and Action of Yahweh

The character and action of Yahweh (no distinction will be made between passages which refer to "God" and "Yahweh") constitute a proportionately less significant category within the distribution of SDK in Isaiah 40-66 than in Isaiah 40-55. There are eight contexts which associate SDK with the character and action of Yahweh.

The masculine noun sedek appears within a single context, and describes the nature of the mišpatim given by Yahweh: "...they ask of me righteous judgments, they delight to draw near to God." Such mispatim are, one would assume, those which are in accord with the relationship established between Yahweh and the people of the covenant.

The feminine noun ṣ^edaḳah is variously used to connote "righteousness," "vindication," and "deliverance." For example, in that day when God's purposes are realized Yahweh will "make your overseers peace and your taskmasters righteousness (ṣ^edaḳah)" (Isa. 60:17); reversing in the process the normal overseers and taskmasters of an enslaved people (an emphasis which reflects the exodus motif and which may be especially related to the "New Exodus" of Isa. 40ff).

The herald of salvation (cf. Isa. 61:11) praises Yahweh for the salvation which he has brought forth: For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord God (ʾaḏonay y^ehwi) will cause righteousness (ṣ^edaḳah) and praise to spring forth before all nations (Isa. 61:11).

Righteousness constitutes one element of Yahweh's battle garb --- whether the derivative connotes righteousness as fidelity to the relationship between himself and the people or his might acts of deliverance (although the two are not mutually exclusive). "He

put on righteousness (ṣ^edaḳah) as a breastplate, and a helmet of salvation upon his head; he put on garments of vengeance for clothing, and wrapped himself in fury as a mantle" (Isa. 59:17).

The figure described in Isa. 63:1ff, a dramatic and anthropomorphic portrayal of Yahweh, is described through question and answer in the following manner: "Who is this that comes from Edom, in crimsoned garments from Bozrah, he that is glorious in his apparel, marching in the greatness of his strength? It is I (cf. the significant Old Testament phrase "ʾani YHWH) announcing vindication (biṣ^edaḳah), mighty to save" (Isa. 63:1). The phrase ʾani m^edabber biṣ^edaḳah ("I am announcing righteousness"), suggests that Yahweh's action in drawing near to his people is grounded in his fidelity to that relationship with them in which he stands. The RSV translation gives emphasis to the concept of "vindication" (i.e., he draws near in his victorious deeds), but either the RSV "vindication" or the ASV "righteousness" is equally acceptable. Again, one probably sees reflected in the contrast between RSV and ASV translations the emergence of a new connotation of ṢḌḲ within the past 75 years.

Righteousness (ṣ^edaḳah) is uniquely related to the deliverance theme and as such is often set forth as the prerequisite or accompaniment of deliverance and at other times is actually translated "deliverance." The latter is clearly illustrated in Isa. 56:1, "Thus says the LORD: Keep justice, and do righteousness, for soon my salvation will come, and my deliverance (w^eṣid^eḳatī) be revealed." Of the same general category of usage is the suggestion that Yahweh is sustained in vindictive action by his "righteousness": "He saw that

there was no man, and wondered that there was no one to intervene; then his own arm brought him victory, and his righteousness (w^ešid^e kato) upheld him" (Isa. 59:16).

"Righteousness" is also described as the covering which Yahweh casts over his people; 'I will greatly rejoice in the LORD, my soul shall exult in my God' for he has clothed me with garments of salvation, he has covered me with the robe of righteousness (š^edakah), as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels" (Isa. 61:10). Although Isa. 61:1ff has been interpreted by some as an extension of the servant motif of Isa. 40-55, C.R.North concludes his examination of this possibility by suggesting that "...until a more convincing case has been made out for regarding chaps. lx-lxii as an integral part of Deutero-Isaiah we are not warranted in treating lxi.1ff as a Song."⁴ He had earlier⁵ concluded that the speaker in verse 10 is Zion; a conclusion which forms the working hypothesis for this study of the passage. Standing as it does in parallel structure with "salvation" (yesha'), righteousness (š^edakah) might equally as well be translated "deliverance." Especially is this so in view of other translations of s^edakah as deliverance within the RSV.

III. The Relationship Between the Use of ŠDK in Isaiah 40-55 and Isaiah 56-66

⁴ C.R.North, The Suffering Servant in Deutero-Isaiah: An Historical and Critical Study (Oxford: University Press, 1948), p. 138.

⁵ Ibid.

The root ṢḌḲ and its derivatives occur 50 times within Isa. 40-66; 28 times in Isa. 40-55 and 22 in Isa. 56-66. Of all occurrences of ṢḌḲ within Isa. 40-66 56% occur in Isa. 40-55 and 44% in Isa. 56-66. Thus, that body of material containing 62+% of the total content of Isa. 40-66 contains 56% of the uses of ṢḌḲ while the literature constituting 37+% of the total bulk contains 44% of the uses of ṢḌḲ . In terms of a frequency index (the direct relationship between the percentage of occurrences within a given body of literature in relationship to the percentage of total literature which the given body comprises), Isa. 40-55 has a frequency index of $56/62$, or .90. Isa. 56-66 has a frequency index of $44/37$, or 1.18. Despite the fact, therefore, that numerically more contexts use ṢḌḲ in Isaiah 40-55 than in Isaiah 56-66 a comparison of the frequency index suggests that Isaiah 56-66 makes a proportionately greater usage of ṢḌḲ than does Isaiah 40-55.

Both bodies of literature were examined within the four categories previously established in this study: (1) the character and action of man (2) inanimate objects (3) an ideal ruler or other personality and (4) the character and action of Yahweh (no distinction being made between "God" and "Yahweh"). Such an analysis reflects the following relationships between Isa. 40-55 and Isa. 56-66.

First, concerning the action and character of man Isa. 40-55 uses ṢḌḲ in a clearly forensic sense on at least two occasions (Isa. 43:9, 26); a usage never found in Isa. 56-66.

Within the context of man's character and action ṢḌḲ is used with equal frequency of both traditional concepts of "right-

eousness (36+%) and victory terminology (36+%). Eighteen percent of the usages characterize a forensic state, and one passage (Isa. 49:24) is probably corrupt. Isaiah 56-66, on the other hand, makes preponderant usage of $\text{\$D\text{K}}$ in the traditional concept of righteousness; 84% of the 13 usages, while only 15+% of the 13 usages are related to victory terminology. Thus within Isaiah 56-66 there is a decided shift from the victory terminology so strongly represented in Isaiah 40-55 to a usage of $\text{\$D\text{K}}$ closely akin to those ethical usages represented in Ezekiel and Jeremiah.

Second, inanimate objects are the concern of but a single passage in all of Isaiah 40-66 (cf. Isa. 62:1). Even in this case, however, it should be noted that $\text{\$D\text{K}}$ characterizes the vindication that Yahweh works on behalf of Zion as opposed to $\text{\$D\text{K}}$ as description of an attribute inherently characteristic of Jerusalem.

Third, $\text{\$D\text{K}}$ is not used of an ideal ruler or other person in Isa. 56-66, but within Isa. 40-55 $\text{\$D\text{K}}$ is used twice within a single larger context (Isa. 53:11) to characterize an ideal person, the Servant of Yahweh.

Fourth, the character and action of Yahweh is the concern of 23 contexts in Isa. 40-66; 15 in Isa. 40-55 and 8 in Isa. 56-66. The distinction between the usage in these bodies of literature is reflected in the predominance of the victory or deliverance motif in Isa. 40-55 and the more traditional connotation of $\text{\$D\text{K}}$ in Isa. 56-66.

The following chart reflects an attempt to categorize the use of $\text{\$D\text{K}}$ within Isa. 40-66, giving particular attention to the distinctive usage in Isa. 40-55 and Isa. 56-66.

| | Total | Isa. 40-55 (62%) of Isaiah 40-55 | | | Isa. 56-66 (38%) of Isaiah 40-55 | | |
|--------------------------------------|------------------------|-------------------------------------|-----------------------------------|-------------------------|-------------------------------------|-----------------------------------|-------------------------|
| | Total Isa. 40-66 | Occur- rences of ŠDK | % of Total Occur- rences | Fre- quency Index | Occur- rences of ŠDK | % of Total Occur- rences | Fre- quency Index |
| Man's Character and Action | 24 | 11 | 45% | .72 | 13 | 54% | 1.42 |
| Inanimate Objects | 1 | 0 | 0 | 0 | 1 | 100% | 2.63 |
| Ideal Ruler or Other Person | 2 | 2 | 100% | 1.61 | 0 | 0 | 0 |
| Character and Action of Yahweh | 23 | 15 | 65% | 1.04 | 8 | 34% | 1.11 |

An analysis of the usage of ŠDK in both Isa. 40-55 and Isa. 56-66 reveals two significant factors. First, in the category of man's character and action the frequency index suggests that Isa. 56-66 makes a proportionately higher use of ŠDK in the category of man's character and action than does Isa. 40-55. If one assumes that Isa. 56-66 is addressed to those in Jerusalem, most likely following the return from exile, such an emphasis upon moral and ethical issues such as that reflected in the use of ŠDK should not be surprising.

Second, in view of the frequency with which ŠDK is used of Yahweh's action and character in Isa. 40-55 as over against Isa. 56-66 one might well conclude that Isa. 40-55 uses ŠDK with this connotation to a far greater degree than does Isa. 56-66 (15 vs. 8 occurrences). When one compares the frequency index, however,

it is exceedingly significant that Isa. 56-66 actually has a higher index of usage than does Isa. 40-55; despite the fact that Isa. 40-55 has numerically more uses of SDK in the context of Yahweh's action and character than does Isa. 56-66.

Synonyms and Antonyms Within the Same Context of SDK in Isa. 40-66.

The examination of synonyms and antonyms in the same context as SDK within pre-exilic and post-exilic prophetic literature other than Isaiah 40-66 has already demonstrated that such a study often provides greater clarification for the connotation of SDK than does any other single aspect of the present study. The examination of Isaiah 40-66 should compare the contextual usage of synonyms and antonyms also, and should also examine (1) the larger contextual connotation of SDK within Isaiah 40-66 as compared with other prophetic literature, and (2) the contrast, if any, between the synonyms and antonyms appearing contextually with SDK in Isaiah 40-55 and Isaiah 40-66.

I. An Examination of Synonyms and Antonyms Within the
Context of SDK in Isaiah 40-55

The 17 synonyms and the three antonyms used contextually with SDK in Isaiah 40-55 are uniquely associated with the primary theme of deliverance or salvation, although specific "victory terminology" is not used in each instance.

Synonyms of SDK Used Within the Same Context in Isaiah 40-55

Synonyms of SDK which appear in the same context within Isaiah 40-55 may be grouped around four general themes: (1) salvation termi-

nology (2) strength or might (3) fidelity, and (4) covenant related terminology.

Salvation terminology. Of the 19 synonyms of $\text{\$DK}$ which appear contextually with $\text{\$DK}$ in Isaiah 40-55 the word salvation (yāšā^{v}) occurs seventimes, or in 36% of the total contexts. Within the larger context of the Cyrus passage (Isa. 45:1ff) salvation is realized through his advent; "Shower, O heavens, from above, and let the skies rain down righteousness; let the earth open, that salvation may sprout forth, and let it cause righteousness to spring up also; I the LORD have created it" (Isa. 45:8). In contrast to the futility of trusting false gods, the Exiles know the uniqueness of Yahweh; "...there is no other god besides me, a righteous God and a Savior; there is none besides me" (Isa. 45:21). Seldom are $\text{\$DK}$ and YŠ^{v} so closely related to Yahweh. The salvation of Yahweh is actualized in the fall of Babylon: "I bring near my deliverance ($\text{\$}^{\text{e}}\text{dākāh}$), it is not far off, and my salvation will not tarry; I will put salvation in Zion, for Israel my glory" (Isa. 46:13).

The coming of Yahweh's deliverance is extolled in Isaiah 51:1-52:12, during which $\text{\$DK}$ is set in synonymous parallelism with YŠ^{v} : "My deliverance ($\text{\$dēk}$) draws near speedily, my salvation has gone forth, and my arms will rule the peoples" (Isa. 51:5). Though the "heavens will vanish like smoke, the earth will wear out like a garment, and they who dwell in it will die like gnats; but my salvation will be forever, and my deliverance ($\text{\$DK}$) will never be ended" (Isa. 51:6). Still in the same larger context the prophet reiterates: "For the moth will eat them up like a garment, and the worm will eat them like wool; but my deliverance ($\text{\$DK}$) will be for ever, and my salva-

tion to all generations" (Isa. 51:8).

On the basis of six contextual usages of $\text{\$D\text{K}}$ and $\text{Y\text{S}^c}$ occurring in parallel structure, there is no doubt but that the prophet associated closely, and perhaps equated, the two concepts. $\text{\$D\text{K}}$ connotes, therefore, the effective deliverance or salvation of the people of God. Because Yahweh is faithful to the claims of the covenant he saves his people from the threat of destruction, from the disintegration of that "wholeness" which is so characteristic of the covenant relationship.

Strength and might. Closely related to victory terminology, but less frequent in their number of appearances, are those contexts which associate $\text{\$D\text{K}}$ with strength, might, and praise. The salvific action of Yahweh is unique in that he alone offers righteousness and strength; "Only in the LORD, it shall be said of me, are righteousness and strength ('WZ); to him shall come and be ashamed all who were incensed against him" (Isa. 45:24). "In the LORD all the offspring of Israel shall triumph ($\text{\$D\text{K}}$) and glory (HLL). Again, although the text is suspect, "Can the prey be taken from the mighty (miggibbor), or the captives of a tyrant ($\text{\$addik}$) be rescued?" (Isa. 49:24).

Fidelity. Fidelity to the established covenantal relationships is also underscored through the close association of $\text{\$D\text{K}}$ and terminology connoting faithfulness. Truth ('MN) is closely associated with $\text{\$D\text{K}}$ when the prophet sets both in contradistinction to those who insincerely swear by the name of the LORD or confess the God of Israel; "Hear this, O house of Jacob, who are called by the name of Israel ... who swear by the name of the LORD, and confess the God of Israel, but not in truth or right" (Isa. 48:1). Of Cyrus Yahweh

says, "I have aroused him in righteousness, and I will make straight (Y^ṢR) all his ways" (Isa. 45:13). The LORD himself is one who will "...speak the truth (Y^ṢR), I declare what is right (ṢD^Ḳ)" (Isa. 45:19). Of the coming redemption Yahweh says, "My deliverance (ṢD^Ḳ) draws near speedily, my salvation has gone forth, and my arms will rule the people" (cf. yīšp^Ṣe^Ṣtu, Isa. 51:5). Yahweh's rule of the people is that of the judge who rights the wrongs within the community bound together in the covenant relationship.

Covenant-related terminology. At least four separate words constitute a body of covenant-related concepts which appear contextually with ṢD^Ḳ: covenant, word, law, and knowledge.

Although Isa. 42:5ff is probably distinct from the first "Servant Song" (cf. Isa. 42:1-4), references within Isa. 42:5ff are still addressed to the servant. Thus: "I am the LORD, I have called you in righteousness (ṢD^Ḳ), I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations ..." (Isa. 42:6). The purpose of the servant, called in "righteous-^{t/}ness", is that of covenant mediator. As C.R.North suggests, however, "righteousness" in this instance may better be understood as "called for a saving purpose".⁶ Thus ṢD^Ḳ is clearly linked to covenantal life; the saving purpose for which the servant is called effecting a covenant for the people.

The ṢD^Ḳ of Yahweh is also closely related to the word that goes forth. "By myself I have sworn, from my mouth has gone forth in righteousness, a word that shall not return: 'To me every knee

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C.R.North, The Second Isaiah (Oxford: Clarendon Press, 1964), p. 111.

shall bow, every tongue shall swear" (Isa. 45:23). Yahweh's word of power is such that the ends of the earth shall acknowledge with abnegation his sovereignty.

Still within the context of covenantal life, "The LORD was pleased, for his righteousness' sake, to magnify his law and make it glorious" (Isa. 42:21). Thus the law (torah) was not a penal burden to be borne, but the gracious gift of God given as an expression of his faithfulness so that light and life might be cast upon Israel's way. This is further emphasized in the prophet's exhortation addressed to those who know Yahweh's righteousness (so RSV; but, perhaps, "saving deeds", or, in keeping with the context immediately preceeding, "deliverance"): "Hearken to me, you who know righteousness, the people in whose heart is my law" (Isa. 51:7).

Knowledge, which is always personal and experiential when placed within the context of Yahweh and the people, is the effective means by which the servant of Yahweh functions at the climax of his ministry of servanthood: "...by his knowledge shall the righteous one, my servant, make many to be accounted righteous" (Isa. 53:11). C.R. North reminds the reader that "In the Wisdom literature 'knowledge' is an ethical concept associated with wisdom ... and understanding or discernment ..." but even at its most prudential it is never divorced from the 'fear of the LORD'.⁷ Such fear, suggests Th. C. Vriezen, is as close an approximation of

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the English "religion" as one can find in Biblical Hebrew. Further, H.W. Wolff, in his discussion of the knowledge of God in Hosea, begins by asserting that "Wer 'Theologie' in die Sprache des Alten Testaments übersetzen wollte, müsste ⁹ עֵלֶּה נִיחַיִּי sagen." Robert G. Dentan examined both "fear" and "knowledge," concluding that within the Old Testament fear is synonymous with religion, and knowledge with theology:

If then, 'the fear of God' can be understood to mean 'religion,' there is a very real sense in which 'the knowledge of God,' that is, knowing who God is and what he expects, can be taken as the Old Testament equivalent of 'theology'...¹⁰

That "knowledge" in the present passage connotes "knowledge of God" is suspect, as is the possibility that the writer envisions the whole of Old Testament theology, but it is clear that he has in mind a personal, experiential knowledge of the servant which can best be illustrated by the Old Testament concept of the knowledge of God. It is in, or by, his "knowledge" (b^edato) that the righteous one (ṣaddik) "shall make many righteous." There

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Th. C. Vriezen, An Outline of Old Testament Theology (Oxford: Basil Blackwell, 1958), pp. 134f.

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Hans Walter Wolff, "'Wissen um Gott' bei Hosea als Urform von Theologie," in Gesammelte Studien zum Alten Testament (München: Chr. Kaiser Verlag, 1964), p. 182.

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Robert C. Dentan, The Knowledge of God in Ancient Israel (New York: The Seabury Press, 1968), p. 36.

seems to be no good reason to translate as does the RSV, "make¹¹ many to be accounted righteous." There is, in fact, no parallel to the concept "make many to be accounted righteous" in the whole use of $\text{\$DK}$ within prophetic literature. Although the passage is fraught with difficulties for the interpreter, for the purposes of the present study it will be sufficient to point out that the quality of knowledge so intimately associated with the covenant relationship is closely bound to $\text{\$DK}$ in Isa. 53:11.

The covenant words "covenant," "law," "knowledge," and, to a lesser extent, "word" (lesser only in that contextually the use of "word" in Isa. 45:23 is not necessarily related to covenant life) are all closely linked to $\text{\$DK}$ in Isa. 40-55. The righteous deeds of Yahweh, his deliverance, ~~his~~ closely related to his faithfulness to the covenant which binds covenant God to covenant people. are/

Conclusion. Each of the synonyms suggests in one way or another the deliverance motif which so uniquely characterizes Isa. 40-55. Whether the specific deliverance terminology, connotations of might, the conception of faithfulness or fidelity, or in those words uniquely associated with the covenant, the prophet clearly associates $\text{\$DK}$ with the saving deliverance of Yahweh through the emergence of Cyrus as a world figure.

Antonyms of $\text{\$DK}$ Used Within the Same Context in Isaiah 40-55

Four words are used as antonyms to $\text{\$DK}$ within Isa. 54:1f; the 4/

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C.R.North, op. cit., p. 245.

only context in Isa. 40-55 in which antonyms are placed in the same context with SDK. The words are "oppression" (ŠK), "fear" (YR), "terror" (MHT), and "strife" (PS). The contextual usage forcefully poses the obverse side of SDK: "In righteousness you shall be established; you shall be far from oppression, for you shall not fear; and from terror, for it shall not come near you. If any one stirs up strife, it is not from me ..." (Isa. 54:14, 15). S/

Reconciliation has been achieved, argues the prophet, and those qualities which formerly characterized an exiled people have been brought to an end by Yahweh's saving action (SDK), his deliverance is at hand. The words themselves constitute the several antitheses to the equilibrium and wholeness which is the destined character of the covenant community. SDK brings to an end all that is socially disruptive, rupturing the harmony and tranquility of a peaceful (cf. Salem, whole) people. Positively stated, SDK is the antithesis of all that is connoted by the words oppression, fear, terror, and strife. For each of these suggests action(s) that rend(s) the whole fabric of corporate life.

II. An Examination of Synonyms and Antonyms Within the Context of SDK in Isaiah 56-66.

Synonyms of SDK Used Within the Same Context in Isaiah 56-66

Within broad limits synonyms used within identical contexts with SDK in Isa. 56-66 may be categorized as those which suggest (1) salvation (2) justice (MSPT) (3) fidelity or faithfulness (4) the effects of Yahweh's actions in the life of his people, and (5)

Yahweh's judgment.

Salvation terminology. Despite the fact that proportionately less of Isa. 40-66 is represented by chapters 56-66 than by 40-55, there are as many usages of salvation terminology in the latter as in the former. If returnees "Keep justice, and do righteousness, ...soon my salvation will come, and my deliverance (שְׁדָּךְ) be revealed" (Isa. 56:1). Salvation and deliverance (שְׁדָּךְ) are clearly synonymous.

Confronted by the absence of justice, Yahweh himself acts. "He saw that there was no man, and wondered that there was no one to intervene; then his own arm brought him victory, and his righteousness upheld him" (Isa. 59:16). His equipment during the course of such a battle also unites righteousness and salvation: "He put on righteousness as a breastplate, and a helmet of salvation upon his head..." (Isa. 59:17).

When the nation is delivered through Yahweh's actions the nation rejoices in Yahweh: "I will greatly rejoice in the LORD, my sould shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness (Isa. 61:10). Anticipating the full realization of salvation, Yahweh declares: "For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication (שְׁדָּךְ) goes forth as brightness, and her salvation as a burning torch" (Isa. 62:1). The prophet's promise of vengeance assumes the strange form of a figure in crimsoned garments, "...glorious in his apparel, marching in the greatness of his strength? 'It is I, announcing vindication (שְׁדָּךְ), mighty to save" (Isa. 63:1).

Perhaps equally as significant as the association of $\text{\$DK}$ and $\text{Y\check{S}'}$ is the fact that Isaiah 56-66 uses such parallelism equally as often as Isaiah 40-55. In fact when one considers that Isa. 40-55 constitutes 62+% of Isa. 40-66 while Isa. 56-66 constitutes but 38% of the same body of material, the proportionate appearance of $\text{Y\check{S}'}$ in the context of $\text{\$DK}$ is much higher than in Isa. 40-55.

If one assumes, as is commonly done, that Isa. 40-55 is set within a historical context in which salvation from exile is proffered Israel, and that Isa. 56-66 is addressed to returnees, then it is passingly strange that "salvation" is as much a future hope after the return from exile as it was during the exile. One may explain this on the assumption that the context of salvation is that of the exile in Isa. 40-55 and Israel's own moral and spiritual crises in Isa. 56-66. But this does not alter the fact that the thrust of $\text{Y\check{S}'}$ is always future -- as though it were an idealization more than an actuality within history; that the future always beckons the people of God as the area of transcendent reality. For no sooner is "vicotry" or "salvation" realized than succeeding prophets begin to speak again of the promise of "salvation."

Justice ($\text{\$PT}$). While the verb $\text{\$apa\check{t}}$ occurs once in the context of $\text{\$DK}$ in Isaiah 40-55, the noun $\text{mi\check{s}pa\check{t}}$ never occurs within the context of $\text{\$DK}$ in that body of prophetic literature. Within Isa. 56-66, however, $\text{mi\check{s}pa\check{t}}$ occurs a total of four times. For example, men are exhorted to "Keep justice ($\text{\check{s}im^e ru mi\check{s}pa\check{t}}$), and do righteousness ($\text{\$DK}$), for soon my salvation will come, and my deliverance be revealed" (Isa. 56:1). In this instance $\text{\$DK}$ is obviously a human action synonymously described as "justice" -- keeping justice equals

doing righteousness. Further, conditions were such in the post-exilic community that the prophet indicated that "...justice is far from us, and righteousness does not overtake us" (Isa. 59:9). "Justice is turned back, and righteousness stands afar off..." (Isa. 59:14).

Miṣpaṭ is not only used of human action but of the decrees of Yahweh as well. Men are condemned because "...they seek me daily, and delight to know my ways, as if they were a nation that did righteousness and did not forsake the ordinance (miṣpaṭ) of their God (Isa. 58:2). Within the same verse the prophet further described them as men who "ask of me righteous judgments (miṣp^eṭey ṣedek), they delight to draw near to God" (Isa. 58:2).

Thus, on both the human and the divine level Isa. 56-66 links miṣpaṭ with ṢDQ, and in the process relates fidelity to the demands of the covenant with that orderly and responsible life which reflects the decrees of the Judge Yahweh.

Fidelity, faithfulness. Words such as "truth" (ʾMN), "steadfast love" (ḤSD), "peace" (ŠLM), and "uprightness" (NKḤ) are joined contextually with ṢDQ thus underscoring the element of fidelity or faithfulness as one connotation of ṢDQ. For example, "No one enters suit justly (b^eṣedek), no one goes to law honestly (b^eemunah)" (Isa. 59:4). Truth (ʾemet), justice, righteousness, and uprightness are lacking in the post-exilic community; "Justice is turned back, and righteousness stands afar off; for truth has fallen in the public squares, and uprightness cannot enter" (Isa. 59:14).

Faithfulness to the covenant, that quality of covenant love which motivates partners in a covenant relationship, properly stands

as the counterpart to ṢḌḲ. In his description of the inequities of life the prophet suggested that "The righteous man (hassaddik), and no one lays it to heart; devout men (w^ean^esey ḥesed) are taken away..." (Isa. 57:1). The saddik and the "men of covenant love" are the same (although ḥesed is translated, and properly so, in the more restricted and technical sense of a pious or devout man -- a forerunner to the Hassidim). perishes/

The righteous man is delivered from calamity and enters into peace; "For the righteous man is taken away from calamity, he enters into peace; they rest in their beds who walk in their uprightness" (Isa. 57:1,2). The "wholeness" of life which so uniquely characterizes SLM is appropriately set forth as the ultimate goal of the righteous, that man who is "whole" in the sense that he lives in conformity with the demands of covenant life. More specifically the future glory of Zion is portrayed by the prophet as a time when peace and righteousness characterize the community; "Instead of bronze I will bring gold, and instead of iron I will bring silver; instead of wood, bronze, instead of stones, iron. I will make your overseers peace and your taskmasters righteousness" (Isa. 60:17).

Those who walk in "uprightness" are set in parallelism (inverted parallelism) with the saddik. "For the righteous man is taken away from calamity, he enters into peace; they rest in their beds who walk in their uprightness" (n^ekoḥo; Isa. 57:1,2). Again, "uprightness" is closely linked with righteousness, justice, and truth: "Justice is turned back, and righteousness stands afar off, for truth has fallen in the public squares, and uprightness cannot enter (Isa. 59:14).

The effects of Yahweh's actions. The fourth category of synonyms found in the same context with $\text{\$DK}$ in Isa. 56-66 are those related to the results of Yahweh's actions in the life of his people. Words such as light, glory (P'R and KBD), praise, and healing suggest the beneficent effects of Yahweh's actions.

Of those men in the post-exilic community who came to an understanding of genuine religion and the relationships related thereto, who saw true fasting as leaving off unethical actions rather than proscribed foods, the prophet said, "Then shall your light break forth like the dawn and your dealing shall spring up speedily; your righteousness shall go before you, the glory (KBD) of the LORD shall be your rearguard" (Isa. 58:8). The presence of God (KBD) returns to the new Israel and becomes her protection as earlier it had been at the time of the Exodus. Seldom are so many positive synonyms bound within a single context with $\text{\$DK}$: light, healing and glory together characterizing the life transformed by Yahweh. h/

Zion is reassured that the day will come when her vindication and glory will be seen throughout the nations: "The nations shall see your vindication, and all the kings your glory (KBD); and you shall be called by a new name which the mouth of the LORD will give" (Isa. 62:2).

The righteousness of his people redounds to the glory (P'R) of Yahweh: "Your people shall all be righteous; they shall possess the land for ever, the shoot of my planting, the work of my hands, that I might be glorified" (Isa. 60:21). Here the emphasis connoted

by "glory" (P'R) is distinct from the former (KBD), and suggests the concept of honor, supremacy, majesty (cf. Isa. 10:15; Jdg. 7:2).

In praise of Yahweh's salvation Israel anticipates the time when the earth shall burst forth like a garden, but bearing different produce; bearing righteousness and praise. "For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord God will cause righteousness and praise (HLL) to spring forth before all the nations" (Isa. 61:11).

Yahweh's judgment. words such as "fury" (KN'H) and "vengeance" (NKM) appear at first glance to be better characterized as antonyms than synonyms; and were, in fact, originally so treated in this study. Further examination within the context in which they appear, however, suggests that they are actually synonyms. When directed against the moral disintegration of the era, the righteousness and salvation are synonymous with his fury and vengeance. This usage in Isa. 59:17 clearly suggests such a synonymous nature: "He put on righteousness as a breastplate, and a helmet of salvation upon his head; he put on garments of vengeance (NKM) for clothing, and wrapped himself in fury (KN'H) as a mantle."

Antonyms of SDK Used Within the Same Context in Isaiah 56-66

The adjectival characterization of the deeds evidenced by the post-exilic community are graphically portrayed by suggesting that their "righteous deeds" are like the most repulsive garment imaginable. Yahweh "was angry when we sinned" (Isa. 64:5), and the prophet confesses for the community: "We have all become like one who is unclean, and all our righteous deeds are like a polluted gar-

ment" (Isa. 64:5; RSV v.6, cf. the suggestive reference to "menstruation" by B.D.B.).

In opposition to living as a truly righteous nation men of the post-exilic era forsook the "ordinance of God;" "Yet they seek me daily, and delight to know my ways, as if they were a nation that did righteousness and did not forsake the ordinance of their God..." (Isa. 58:2).

In contrast to the action of the ṣaddik, immoral men pervert the juristic system: "No one enters suit justly (ṢḌḲ) no one goes to law honestly; they rely on empty (tohu) pleas, they speak lies (ṢW'), they conceive mischief (ṢML) and bring forth iniquity (ṢWN)" (Isa. 59:4). Within a single verse ṢḌḲ is portrayed as that which stands in opposition to emptiness (i.e. the lack of content in one's pleas; dishonesty), lies, mischief, and iniquity.

In contrast to justice and righteousness, and for the ~~light~~ ^{lack of} and brightness which characterize them, the community of the post-exilic era was one in which "...justice is far from us, and righteousness does not overtake us; we look for light, and behold darkness, and for brightness, but we walk in gloom" (Isa. 59:9). Darkness and gloom are the inevitable characteristics of a society in which justice and righteousness have either withdrawn or from which they have been eliminated.

III. The Relationship Between the Use of Synonyms and Antonyms

Used in the Same Context with ṢḌḲ in Isa. 40-55 and Isa. 56-66

Synonyms used contextually with ṢḌḲ in Isa. 40-55 consistently deal with the concept of victory or victory-related terminology. Only

a single synonym, ^uYS', occurs in more than a single context with SDK, and this a total of six times (constituting 41% of the total occurrences of the synonyms used with SDK in Isa. 40-55). Other synonyms occur in single contexts and are concerned with concepts of strength and might, fidelity, and general covenant-related terminology; words such as rule (^uspt), truth, word, covenant, law, knowledge, straight (^uysr), strength, mighty. There are few bases, if any, for rejecting the thesis that synonyms used contextually with SDK in Isa. 40-55 have as their consistent theme the deliverance of God's people. SDK means victory and redemption for the people of God in Isa. 40-55.

Within the larger context of Isa. 56-66 victory continues to be a consistent theme; occurring six times. Considering that Isa. 40-55 constitutes 62% of the total bulk of Isa. 40-66 and that Isa. 56-66 constitutes but 38% of that same body of literature, it should be apparent that the proportionate concern for salvation in the context of SDK is greater within Isa. 56-66 than in Isa. 40-55. Salvation in this instance, however, is best understood as victory over the disintegrating powers inherent within the post-exilic community. Whatever the object of salvation, it remains that salvation terminology is quite often set within the context of SDK in Isa. 40-66.

In contrast to Isa. 40-55, Isa. 56-66 makes greater usage of mišpat than does Isa. 40-55. Never occurring as a substantive in the same context with SDK in Isa. 40-55, the noun mišpat suggests in Isa. 56-66 the continuing concern of the post-exilic prophet for the injection of ordinances and righteous judgments into society, and the close relationship between his concept of SDK and the reality

of mišpaṭ for communal life.

Other suggestive synonyms found contextually with ṢḌḲ in Isa. 56-66 are steadfast love, peace, light, healing, glory (P'R), glory (KBD), praise (HLL), uprightness, fury, and vengeance.

If there is one factor which distinguishes the use of synonyms used contextually with ṢḌḲ in Isa. 40-55 and those in Isa. 56-66 it is the concern within Isa. 56-66 with the disintegration of the post-exilic community and the hope which the writer held for the full realization of Yahweh's purposes within that community.

Antonyms appearing contextually with ṢḌḲ in Isa. 40-66 are more numerous in Isa. 56-66 than in Isa. 40-55, and the object of concern is distinctly different in the two bodies of literature. For example, the three antonyms appearing in Isa. 40-55 have as their focus of interest the restoration of Zion. Those who are afflicted, storm-tossed, and "not comforted" (Isa. 54:11) will find that they are established in righteousness (Isa. 54:14). At such a time they shall "...be far from oppression, for you shall not fear; and from terror, for it shall not come near you (Isa. 54:14). Oppression, fear, and terror -- three antitheses of ṢḌḲ -- will no longer afflict God's people. While the exile had been the just judgment of God upon his people (cf. the prophetic denunciations generally, but especially Isa. 40:2), Yahweh will no longer be the source of crisis' "If any one stirs up strife it is not from me ..." (Isa. 54:15). Thus "strife" is also included within the catalogue of those antonyms which characterize the antithesis of ṢḌḲ.

As with the synonyms in Isa. 56-66, so with the antonyms in the same section, the object of concern is the internal disintegration of the post-exilic community. Antonyms used with $\text{\$DK}$ in Isa. 56-66 are uniquely associated with moral disintegration. The best of the community's deeds are like "polluted garments" (Isa. 64:5). The people forsake the LORD (Isa. 58:2), and "no one enters suit justly ... they rely on empty pleas, they speak lies, they conceive mischief, they bring forth iniquity" (Isa. 59:4). Darkness and gloom surround the community, as opposed to light and brightness -- the normal accompaniments of Yahweh's presence, and in this instance especially related to righteousness and justice.

Based upon an examination of both the synonyms and antonyms one may legitimately conclude that $\text{\$DK}$ is uniquely related to the salvation or deliverance of the people of God from the terror of exile in Isa. 40-55, while in Isa. 56-66 the concern is directed exclusively to the moral and spiritual disintegration of the post-exilic community. In this regard, therefore, Isa. 56-66 is more like the message of the pre-exilic prophets in its use of $\text{\$DK}$. This is graphically illustrated in that of the 39 or more uses of $\text{\$PT}$ in the same context with $\text{\$DK}$ in prophetic literature, 38 are in pre-exilic prophetic literature and Isa. 56-66. Post-exilic prophets (excluding Isa. 56-66) make no use of the concept in the same context with $\text{\$DK}$, and Isa. 40-55 makes but a single use of $\text{\$PT}$ in the same context with $\text{\$DK}$. This observation which emerges from an examination of synonyms and antonyms should not be surprising, for it is but the outgrowth of the historical circumstances which conditioned the prophetic emphases of various eras. Isa. 40-55 was con-

cerned with the deliverance from exile. Isaiah 56-66 dealt essentially with the same type of problem(s) faced by the pre-exilic prophets -- the moral and spiritual disintegration of the people of God; a disintegration that threatened to rupture the wholeness so characteristic of the covenant relationship.

CHAPTER IV

CONCLUSION

The present study of the root ṢḌḲ in prophetic literature resulted in the following specific conclusions. Ancillary emphases which have emerged will not be dealt with specifically but it is to be noted that in addition to the conclusions cited herewith the connotation of ṢḌḲ has significant implications for theology in (1) the priority of relationship for understanding biblical categories of thought (2) the legitimacy of a modified "situational ethic" in which the relationship and the situation are determinative for ethical action, and (3) the priority of the functional as opposed to the ontological or mythical view of reality; according to which emphasis is placed upon how man functions.

I. The History of Scholarly Investigation

The history of scholarly investigations into the meaning of ṢḌḲ has been traced from the time of Diestel and Ortloph to the present era. Based upon this investigation the following emphases are accepted as determinative for understanding the concept of ṢḌḲ in prophetic literature; indeed, for the whole of biblical theology.

First, the basic meaning of ṢḌḲ is conformity to some kind of norm or standard.

Second, such conformity as characterizes the connotation of ṢḌḲ

is found in the relationship(s) in which man exists. Although the relationship imposes demands and the fulfillment of those demands is crucial to $\text{\$D\text{K}}$ as a reality in human experience, the relationship itself is the norm and not the demands imposed by the relationship. Additionally, the demands associated with $\text{\$D\text{K}}$ may fluctuate in direct response to the nature of the relationship and/or situation.

Third, fundamental to the conception of $\text{\$D\text{K}}$ is "wholeness", both of the individual and the community. The maintainance of this wholeness, the equilibrrious balance within relationships, is fundamental.

Fourth, $\text{\$D\text{K}}$ is both determined by and created within the sphere of the cult; the liturgies of entrance constituting one means of determining $\text{\$D\text{K}}$ and the theophanic presence of Yahweh being the means of creating one aspect of $\text{\$D\text{K}}$.

II. The Distribution of $\text{\$D\text{K}}$ in Prophetic Literature

Each of the 172 occurrences of $\text{\$D\text{K}}$ has been examined in context and the distribution within prophetic literature analyzed according to the frequency of occurrence. Although a study limited to the number of times a given root form may occur is subject to legitimate suspicion, it is valid to isolate and compare those places within prophetic literature in which usages of $\text{\$D\text{K}}$ are concentrated. In this regard the present study attempted to create the means whereby a proportionate comparison might be made between the number of times $\text{\$D\text{K}}$ appeared in a given body of material and the percentage of the total prophetic literature the given body of material constituted. To facilitate this the prophetic literature was divided into four categories: (1) pre-exilic (2) post-exilic, excluding Isaiah 40-66 and (4) Isaiah 56-66.

This study revealed that 70% of all prophetic literature is pre-exilic in origin and that pre-exilic prophetic literature contains 57% of the occurrences of $\text{\$DK}$. Post-exilic literature (including Isaiah 40-66) constitutes 29% of all prophetic literature and contains 42% of the total usages of $\text{\$DK}$ and its derivatives found in prophetic literature.

Stated proportionately, the relationship between the percentage of usage and the percentage of total occurrences in pre-exilic prophetic literature is 57/70 (57% of the usages of $\text{\$DK}$ occur in a body of literature which constitutes 70% of the total prophetic literature). This ratio between the percentage of occurrence and the percentage of total literature involved gives a frequency index of 57/70 or .81 for pre-exilic prophetic literature. The proportionate relationship for post-exilic literature is 42/29 or an index of 1.4. As Table 5 (p. 75) illustrates, on a proportionate basis $\text{\$DK}$ occurs with double the frequency in post-exilic literature as compared with pre-exilic literature; a fact likely to be obscured in one considers only the total number of occurrences.

Isaiah 40-66 constitutes 11% of prophetic literature but contains 30% of the total usages of $\text{\$DK}$ and its derivatives represented in all prophetic literature. Thus, Isaiah 40-66 has a frequency index of 30/11 or 2.7 when compared with other prophetic literature.

When compared with post-exilic prophetic literature Isaiah 40-66 constitutes 40% of post-exilic prophetic literature but

contains 72% of the post-exilic usages of ṢḌḲ ; a relationship of 72/40 or a frequency index of 1.8 when compared with other post-exilic literature.

Further, consideration of Isaiah 40-66 reveals that of the total literature found in Isaiah 40-66 Isaiah 40-55 constitutes 62% of that material and has 56% of the usages of ṢḌḲ and its derivatives; thus giving a frequency index of 56/62 or .90. Isaiah 56-66 constitutes 38% of the larger body of literature in Isaiah 40-66 and has 43% of the usages of ṢḌḲ and its derivatives occurring in Isaiah 40-66; thus giving a frequency index of 43/38 or 1.12. Thus, while Isaiah 40-55 utilizes ṢḌḲ and its derivatives with greater numerical frequency than does Isaiah 56-66 the frequency index suggests that proportionately Isaiah 56-66 (1.12) has a higher usage of ṢḌḲ and its derivatives than does Isaiah 40-55 (.90).

III. Pre-exilic and Post-exilic Usages (Excluding Isaiah 40-66) of ṢḌḲ and its Derivatives

The pre-exilic and post-exilic (other than Isa. 40-66) usages of ṢḌḲ and its derivatives were characterized according to their reference to (1) man's character and action (2) inanimate objects (3) an ideal king, and (4) the action and character of Yahweh. The analysis of the internal relationship of the distribution of such usages reflects the following.

First, pre-exilic prophetic literature used ṢḌḲ to characterize man's action and character with considerable greater proportionate frequency than did post-exilic prophetic literature. Of all the pre-exilic usages of ṢḌḲ 66% of those characterize man's action

and character while post-exilic literature utilized but 36% of its total usages for the same purpose. Further, the use of ṢḌḲ and its derivatives in the context of man's action and character shifts from an emphasis upon the corporate body in the eighth century to the individual in the seventh and sixth centuries; a phenomenon that parallels emphasis upon individual responsibility in Jeremiah and Ezekiel.

Second, inanimate objects are referred to by a derivative of ṢḌḲ with greater frequency in the post-exilic than in the pre-exilic era; with 6% of pre-exilic and 10% of post-exilic usages being used to characterize inanimate objects.

Third, an ideal ruler is referred to with slightly greater frequency in the pre-exilic than in the post-exilic prophetic literature; 14% in pre-exilic and 10% in post-exilic literature.

Fourth, only in the category of the action and character of Yahweh does post-exilic literature reflect a significantly greater percentage of total usages of ṢḌḲ than does pre-exilic prophetic literature. In post-exilic prophetic literature 42% of the post-exilic usages of ṢḌḲ refer to the action and character of Yahweh while only 13% of the total pre-exilic prophetic occurrences are so used. Post-exilic prophetic literature utilizes ṢḌḲ to characterize Yahweh's action and character with 4.22 degree greater frequency than does pre-exilic prophetic literature.

In summary, a contrast between pre-exilic and post-exilic prophetic usages of ṢḌḲ is illuminating; especially when one uses the frequency index of each category in implementing the analysis. For example, pre-exilic prophetic literature gives greater atten-

tion to man's action and character than does post-exilic prophetic literature. It also gives greater attention to man's action and character than to Yahweh's action and character. Pre-exilic prophetic literature has a frequency index of 1.27 for man's character and action but a frequency index of .87 for Yahweh's action and character. Post-exilic prophetic literature has a frequency index of .55 for man's character and action but an index of 1.00 for the action and character of Yahweh.

The frequency index for inanimate objects is 1.07 in pre-exilic literature and 1.38 for post-exilic prophetic literature. Pre-exilic prophetic literature has a frequency index of 1.24 for an ideal ruler while post-exilic prophetic literature has a frequency index of but .66 for the same category.

From the above comparative analysis it is apparent that pre-exilic prophetic literature gave greater attention to ṢḌḲ in its relationship to man's character and action and to an ideal ruler than did post-exilic prophetic literature. Within the post-exilic era attention in prophetic literature had shifted to Yahweh's action and character. The adversity and precariousness of the times drove the people of God to an emphasis upon ṢḌḲ as it related to Yahweh rather than to man's action and character.

IV. ṢḌḲ and its Derivatives in Isaiah 40-66

The examination of ṢḌḲ and its derivatives in Isaiah 40-66 followed the same developmental pattern as did the examination of pre-exilic and post-exilic prophetic literature; considering in turn (1) the action and character of man (2) inanimate objects (3) an ideal ruler or other person, and (4) the action and character of Yahweh.

The root ṢḌḲ and its derivatives occur 50 times in Isaiah 40-66: 28 times in Isa. 40-55 and 22 times in Isa. 56-66. Of all occurrences of ṢḌḲ within Isa. 40-66 56% occur in Isa. 40-55 and 44% in Isa. 56-66. Thus that body of material containing 62% of the total content of Isa. 40-66 contains 56% of the uses of ṢḌḲ , while the literature constituting 37% of the total bulk contains 44% of the uses of ṢḌḲ . In terms of frequency index, Isa. 40-55 has an index of 56/62 or .90 while Isa. 56-66 has an index of 1.18. Considered on a proportionate basis Isa. 56-66 makes greater use of ṢḌḲ than does Isa. 40-55.

The analysis of the relationship between the use of ṢḌḲ in Isaiah 40-55 and Isaiah 56-66 reflects the following significant elements.

First, concerning the action and character of man Isa. 40-55 uses ṢḌḲ in a clearly forensic manner on at least two occasions; a usage never found in Isa. 56-66.

Still within the category of man's character and action in Isa. 40-55, ṢḌḲ is used with equal frequency of "righteousness" (36%) and victory terminology (36%). Eighteen percent of the usages characterize a forensic state and one passage is probably corrupt (Isa. 49:24).

Second, inanimate objects are the concern of but a single passage in all of Isaiah 40-66 (cf. Isa. 62:1). Even in this case it should be noted that ṢḌḲ characterizes the vindication that Yahweh works on behalf of Zion as opposed to ṢḌḲ as descriptive of an attribute inherently characteristic of Jerusalem.

Third, $\text{\$DK}$ is not used of an ideal ruler or other person in Isa. 56-66 but within Isa. 40-55 it is used twice within a single context (cf. 53:11) to characterize an ideal person, the Servant of Yahweh.

Fourth, the character and action of Yahweh is the concern of 23 contexts in Isa. 40-66; 15 in Isa. 40-55 and eight in Isa. 56-66. The distinction between the usage in these bodies of literature is reflected in the predominance of the victory or deliverance motif in Isa. 40-55 and the more traditional connotation of $\text{\$DK}$ in Isa. 56-66.

In summary, an analysis of the usage of $\text{\$DK}$ in both Isa. 40-55 and Isa. 56-66 reveals two significant factors. (1) In the category of man's character and action the frequency index suggests that Isa. 56-66 makes proportionately higher usage of $\text{\$DK}$ in the category of man's character and action than does Isa. 40-55. If one assumes that Isa. 56-66 is addressed to those in Jerusalem, most likely after the return from exile, such an emphasis upon moral and ethical issues such as that reflected in the use of $\text{\$DK}$ should not be surprising.

(2) In view of the frequency with which $\text{\$DK}$ is used of Yahweh's action and character in Isa. 40-55 as against Isa. 56-66 one might well conclude that Isa. 40-55 uses $\text{\$DK}$ with this connotation to a far greater degree than does Isa. 56-66 (15 vs. eight occurrences). When one compares the frequency index, however, it is exceedingly significant that Isa. 56-66 has a higher frequency index than does Isaiah 40-55 (1.11 vs. 1.04).

V. Parallel Words or Ideas ("nahestehende Begriffe")

Associated with $\text{\$D\text{K}}$ in Pre-exilic and Post-exilic
Prophetic Literature (Excluding Isaiah 40-66)

While parallel words used contextually with $\text{\$D\text{K}}$ do not of themselves demonstrably "prove" that relationship is inherently characteristic of righteousness, the preponderant impact of the total witness of such parallel words clearly underscores the concept of relationship as fundamental to the connotation of $\text{\$D\text{K}}$ and its derivatives. Words such as justice ($\text{M\text{SPT}}$, 34 occurrences), salvation (2 occurrences), faithful ('MN , 10 occurrences), steadfast love ($\text{H\text{SD}}$, 4 occurrences), peace, equity, right, law, wise, holy, healing, uprightness, glory, knowledge, hope, mercy, humility, quietness, trust, light, smooth, level, and others clearly underscore the concept of wholeness and the maintainance of the relationship as the crux to a proper understanding of $\text{\$D\text{K}}$ and its derivatives.

At no juncture are mechanical, legalistic concepts associated with $\text{\$D\text{K}}$. To the contrary, the character of the parallel words used contextually with $\text{\$D\text{K}}$ suggest the concept of wholeness and fidelity to the covenant relationship. One has but to read the words in context to detect an emerging character associated with $\text{\$D\text{K}}$. The general character of those words is of the same general fabric. Fidelity to a relationship emerges as a central factor in $\text{\$D\text{K}}$. To paraphrase Stuhlmacher,¹ the concept of $\text{\$D\text{K}}$ is not to be carried over out of the juristic realm of thought and applied to $\text{\$D\text{K}}$ within Yahwistic circles. Rather, the conceptualization of judicial pro-

¹ Gerechtigkeit Gottes bei Paulus (Göttingen: Vandenhoeck & Ruprecht, 1966), p. 116.

cess springs out of a much more tranquil quality of actuality of life (Lebenswirklichkeit).

VI. Antonyms or Opposite Ideas ("entgegengesetzte Begriffe")

Associated with ṢḌḲ in Pre-exilic and Post-exilic

Prophetic Literature (Excluding Isaiah 40-66)

In addition to synonyms, antonyms were also examined on the assumption that the negative characterization which forms the background for ṢḌḲ clarifies the basic conception inherent in ṢḌḲ and its derivatives.

Within both pre-exilic and post-exilic prophetic literature the total character of the evidence is such as to suggest that ṢḌḲ and its derivatives connote a state of well being or "wholeness" within the covenant community. Hence, fidelity to a relationship as integral to the conceptualization of ṢḌḲ is supported by an examination of antonyms.

ṢḌḲ is characterized in pre-exilic prophetic literature by the following antitheses: wicked (rs'), sin (ḥt'), iniquity ('wl), transgress (ps'), abominable things (to'ebot), evil (ra'), cry (ṣe'aḳah), wormwood, poison, blood, violence, treachery, bribe, oppressions, bloodshed, calamity, anger, and wrath. Unrighteous men are "not upright" ("puffed up," Hab. 2:4). They make a neighbor serve him for nothing (Jer. 22:13, a reference to kingship), judge by the externalities of both eye and ear (Isa. 11:3-4), and glory in wisdom, might, and riches, as opposed to Yahweh's faithful love (hesed), justice, and righteousness.

Within post-exilic prophetic literature the antitheses are equally clear and pungent; those who do not serve God, wicked men,

those who deal perversely, who do not see the majesty of the LORD, confusion, calamity, disobedience, anger, wrath, transgression, sin, and iniquity.

Thus, unrighteousness is clearly a breach of covenant fellowship; a rupture of the wholeness which covenant life inaugurates and sustains -- when the covenant relationship is maintained.

VII. Parallel Words or Ideas ("nahestehende Begriffe")

Associated with $\$DK$ in Isaiah 40-66

Isaiah 40-55 and Isaiah 56-66 were also examined in light of the synonyms used contextually with $\$DK$ and its derivatives. Within Isaiah 40-55 each of the synonyms touches in one way or another upon the deliverance motif which so uniquely characterizes that body of literature. Whether in specific deliverance terminology, connotations of might, the conception of faithfulness or fidelity, or in those words uniquely associated with the covenant, the prophet clearly associated $\$DK$ with the saving deliverance of Yahweh through a series of historical acts.

Within Isaiah 56-66 synonyms used contextually with $\$DK$ and its derivatives may be categorized according to those which suggest salvation, justice, fidelity or faithfulness, the effects of Yahweh's actions in the life of the people, and Yahweh's judgment.

A comparative analysis of synonyms in Isaiah 40-55 with those in Isaiah 56-66 reflect two primary distinctions. Isaiah 40-55 is uniquely concerned with salvation terminology while Isaiah 56-66 is much more concerned with $\overset{\vee}{MSPT}$ than is Isaiah 40-55. This conclusion deserves further clarification.

Synonyms used contextually with $\text{\$DK}$ in Isaiah 40-55 consistently focus on the concept of victory, or victory-related terminology. Only a single synonym, $\text{\text{Y}\check{S}^{\text{v}}}$, occurs in more than a single context with $\text{\$DK}$, and this a total of six times (constituting 41% of the total occurrences of the synonyms used contextually with $\text{\$DK}$ in Isaiah 40-55). Other synonyms occur in single contexts and are concerned with concepts of strength and might, fidelity, and general covenant-related terminology: words such as rule ($\text{\text{šp}\check{t}}$), truth, word, covenant, law, knowledge, straight ($\text{\text{y}\check{s}r}$), strength, mighty. There appears to be little basis for rejecting the thesis that synonyms used contextually with $\text{\$DK}$ in Isaiah 40-55 have as their consistent theme the deliverance of God's people. $\text{\$DK}$ means victory and redemption for the people of God for much, if not most, of Isaiah 40-55.

Within the larger context of Isaiah 56-66 victory continues to be a consistent theme; occurring six times. Considering that Isaiah 40-55 constitutes 62% of the total bulk of Isaiah 40-66 and that Isaiah 56-66 constitutes but 38% of that same body of literature it should be apparent that the proportionate concern for salvation in the context of $\text{\$DK}$ is equal or greater within Isaiah 56-66 than in Isaiah 40-55. Salvation in this instance is, however, best understood as victory over the disintegrating powers inherent within the post-exilic community. But whatever the object of salvation, it remains that salvation terminology is a consistent theme of Isaiah 56-66, and that this is often set within the context of $\text{\$DK}$.

In contrast to Isaiah 40-55, Isaiah 56-66 makes greater use of

ṢPṬ than does Isaiah 40-55. Never occurring as a substantive in the same context with ṢDK in Isaiah 40-55, the noun miṣpaṭ suggests in Isaiah 56-66 the continuing concern of the post-exilic prophet with the injection of righteous judgments into society and the close relationship between his concept of ṢDK and the reality of miṣpaṭ for communal life. In this regard Isaiah 56-66 is much more nearly like pre-exilic prophetic literature, for both have a major concern for the use of ṢPṬ in the context of ṢDK.

If there is one factor which distinguishes the use of synonyms used contextually with ṢDK in Isa. 40-55 and Isaiah 56-66 it is the concern of Isaiah 40-55 with deliverance from the exile and the concern within Isaiah 56-66 with the disintegration of the post-exilic community and the hope which the writer held for the full realization of Yahweh's purposes within that community.

VIII. Antonyms or Opposite Ideas ("entgegengesetzte Begriffe")

Associated with ṢDK in Isaiah 40-66.

Antonyms used contextually with ṢDK and its derivatives in Isaiah 40-66 were also examined and a contrast drawn between the usage in Isaiah 40-55 and Isaiah 56-66. Few antonyms are used contextually with ṢDK in Isaiah 40-55 and the four which do appear are found in the same context.

Four words are used as antonyms to ṢDK within Isaiah 54:14f: oppression, fear, terror, and strife. These words constitute the several antitheses to the equilibrium and wholeness which is the destined character of the covenant community. ṢDK brings an end to all that is socially disruptive, rupturing the harmony and tranquility of a peaceful (cf. Ṣaleṃ, peace) people. Positively stated, ṢDK

is the antithesis of all that is connoted by the words oppression, fear, terror, and strife.

Antonyms used contextually with ṢḌḲ in Isaiah 56-66 are concerned with the internal disintegration of the post-exilic community. Especially are such antonyms uniquely associated with moral disintegration. The best of the community's deeds are like "polluted garments" (Isa. 64:5). The people forsake the LORD (Isa. 58:2), and "no one enters suit justly ... they rely on empty pleas, they speak lies, they conceive mischief, they bring forth iniquity" (Isa. 59:4). Darkness and gloom surround the community; as opposed to light and brightness -- the normal accompaniments of Yahweh's presence, and in this instance especially related to righteousness and justice.

IX. Contrasts Between Isaiah 40-55 and Isaiah 56-66 as Reflected in the Use of Synonyms and Antonyms.

Based upon an examination of both synonyms and antonyms one may legitimately conclude that ṢḌḲ is uniquely related to the salvation or deliverance of the people of God from the terrors of exile in Isaiah 40-55 while in Isaiah 56-66 the concern is directed exclusively to the moral and spiritual disintegration of the post-exilic community.

In this regard, therefore, Isaiah 56-66 is more like the message of the pre-exilic prophets in its use of ṢḌḲ . This is graphically illustrated in that of the 46 or more uses of $\overset{\vee}{\text{ṢṖṬ}}$ in the same context with ṢḌḲ in prophetic literature 39 are in pre-exilic prophetic literature and Isaiah 56-66. Post-exilic prophetic literature (excluding Isaiah 40-66) but one use of the concept in the same context with ṢḌḲ and Isaiah 40-55 makes but a single use of $\overset{\vee}{\text{MSṖṬ}}$ in the same context with ṢḌḲ .

That this conclusion should emerge from an examination of synonyms and antonyms should not be surprising for it is an outgrowth of the nature of the historical circumstances which surrounded various prophetic eras. Isaiah 40-55 was concerned with deliverance from exile. Isaiah 56-66 was concerned with the same general problems faced by pre-exilic prophets -- the moral and spiritual disintegration of the people of God.

X. The Effect of the Analysis of 172 Contextual Usages of $\text{\$DK}$ and its Derivatives, Including the Contextual Usage of Synonyms and Antonyms.

The effect of the present study has been to confirm the tentative definition of $\text{\$DK}$ proposed at the conclusion of the survey of scholarly research into $\text{\$DK}$.² Thus, the examination of the root $\text{\$DK}$ within prophetic literature altogether supports the following definition of $\text{\$DK}$:

$\text{\$DK}$ denotes conformation to a relationship and the equilibrrious balance maintained through the fulfillment of the demands of that relationship, whether the subject be God or man.

2

Supra, p. 71.

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